WHY HAVE PRIESTS AT ALL?.

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THE POPES HAVE, IN ALL THEIR DAYS, TRIED TO PUT THE EXTINGUISHER ON THE WORK OF OUR SAVIOUR AND HIS APOSTLES, BUT THE BIBLE WAS THE GREAT HINDERANCE.

WHY HAVE PRIESTS AT ALL?

AN ACCOUNT OF THE INTRODUCTION TO THE WORLD
IN THE SEVENTH CENTURY, OF THE

Roman Catholic Church,

Showing the impossibility of the Apostle's connection with that Church, and that

PETER WAS NEVER A POPE.

ALSO THAT

POPERY IS NOT CHRISTIANITY,

TOGETHER WITH SOME OF ITS DIABOLICAL

CRUELTIES

THE UNCHRISTIAN LIVES OF POPES AND OTHERS,
ALSO A PEEP INTO THE

CONVENTS AND MONASTERIES.

Massacres of Christians, and that the world's progress has been hindered by this institution, etc., etc., etc.

Also Saints, Martyrs, Jesuits, Inquisition, Times of Luther, and other useful information.

By EDWARD B. MAY.

ROCHESTER, N. Y.

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TESTIMONIALS.

ROCHESTER, N. Y., September 8th, 1891.

I have somewhat carefully examined the book entitled—"Why have Priests at All," by a citizen of our City, Mr. Edward B May.

It is evident that he has canvassed the Papal question with much thoroughness, and reached the same conclusions which many scholarly authors have. Romanism has long been considered an enemy of our free American institutions, and unless it makes material changes, must be considered in the future as in the past, a real foe of our true christian civilization.

The author deserves much credit for his faithful research from a field so prolific. While the great watchword of the age is, "*Charity for All*," it should not excuse any system of politics or religion, which is plainly wrong.

IRA T. WALKER,
Pastor First Methodist Episcopal Church.

ROCHESTER, N. Y., September 12th, 1891.
179 East Avenue.

I have to-day examined the work—"Why have Priests at All."

For twelve years I have known the author, Mr. Edward B. May, as a gentleman of intelligence and piety, and an extensive reader. He has written a book on a very important subject, evincing much research and thought.

The political aspirations and machinations of the Romish Church awaken much disquiet in the American mind, and it is little wonder that such men as Mr. May are stirred to investigate and expose them.

His conclusions are in accord with those of many eminent theologians and political thinkers, and will no doubt find many thoughtful readers, who will be impressed by the truths stated.

G. CHAPMAN JONES,
Pastor Asbury M. E. Church.

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PREFACE.

There have been many books written on the subject of Catholicism. Opinions differ more as to the date in which it began than on any other.

There is a great unanimity in each writer's mind, as to the unchristian and ungodly character of its founders, as well as in its perpetuation.

The great difference between these writers and myself is this: They say Catholicism is an apostasy. I say it is even worse; it never had an existence as a christian church; it began with idolatry and usurpation, its whole life is essentially pagan, and it is high time this great insult to the apostles, and to christianity, be generally and thoroughly understood.

The writer is a true believer in the Bible and its prophecies, and fulfilment, and that book proves the statements Romanists make and continue to make, with such unbecoming effrontery as to their connection with christianity to be all fable from its very conception. The writer never believed in the Papacy, and has had an instinct from his youth, that any church or system calling itself christian ought to produce something better, than the average lives of those who call themselves good Catholics.

He has seen thousands of them in the large cities of Europe as elsewhere, and has thought the world would be better without religion if that was the best it had. This was before he knew by experience what christianity meant.

And this was one of the causes, that led him to search out their history, and it seemed as if providence put in his hands, one by one, just the books best suited for this information. And after having fully satisfied himself, as to its fearfully degrading and demoralizeing character, then he was made to believe that God inspired him to write this book, and he claims an inspiration in the effort to search and write the truth.

And that is his apology to the public in bringing this book before them, together with a deep sense of the wrong society endures, in having such false teachings offered to their fellow-citizens, the greatest part of which falls on the Catholic himself, who is lured to the gulf with false hopes, and then disappears forever, not returning to tell the tale—now to late.

The writer does not claim to be wholly original, he brings foward something new, but the bulk has been told many times before, only in another way. He takes his facts from the bible and secular history, which, thank God, is now open to all—there is not yet any censorship or embargo on either, unless to those branded with superstition. But this freedom will last no longer than we deserve, or as we faithfully and with jealous care look that our enemy does not take us at a mean advantage, putting us off our guard, or by internal or external strife. Eternal vigilance is the price of liberty and will be exemplified with us more in this than in anything else.

And unless great energy is soon put forth, we shall furnish another chapter to the dreadful history of the past.

We have not taken in all countries in speaking of this great evil. To do this would be to repeat the awful details, but we have said sufficient to prove the danger of this great confederacy.

Rochester, N. Y., July 1891.

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And she brought forth a man child who was to rule all nations, with a rod of iron; and her child was caught up unto God and to his throne."—Revelation, XII, 1, 2, 5.

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"Thou shalt not make unto thee, any graven immage, or any likeness of anything that is in heaven above, or in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

And shewing mercy unto thousancs of them that love me and keep my commandments."—Exodus, XX, 4, 5, 6.

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CHAPTER I.

POPERY NOT CHRISTIANITY.

"But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, to-day I now again, if any man preach any Gospel unto you than that ye have received, let him be accursed."—Galatians 1, 8, 9.

THE writer of this book promises to give nothing but truth, or as he believes, collected from historians of approved ability and honor, also from biblical history.

He expects in this day of Bible criticism, to have some differ from him in his interpretation of the scriptures, still his opinion, or theirs, does not change God's word. It has always been the same, and will so remain.

He also expects to hear the followers of Popery say some unkind things, they may call this book a tirade of abuse against their institution, but who, with history before them can speak of such facts as we find there with a spirit of approval. To speak well of such acts, would be virtually to encourage, and we in this age of protestant enlightened civilization can only shudder at things done and forced on helpless people, through the medium of superstition, and as that weapon is still in use, and as we fear being now brought to bear on our form of government, which so far, has certainly proved itself to give the greatest liberty to the greatest number, and

as we think that liberty is in danger, it is time for some one to cry out and warn the careless and indifferent of the rocks that are being so placed as to wreck our civil and religious liberty.

The bulk of what we shall say, has been said over and over again, but perhaps not in the same way, and we should not have undertaken this duty alone.

Every word written has been the subject of prayer, and as we believe encouragement from our Heavenly Father, who we think first inspired us to the task.

The thoughts given in this book are not born of a moment, but are the convictions of almost a life time, strengthened by what we daily see and read. And on reading that work entitled "Why Priests Should Wed," with its startling revelations, the question came strangely to my mind, and in such a singular way, and not once only, but many times "Why Have Priests at All," and as this will be the title of the book, the writer believes it to be born of inspiration.

And would not the world be better without them? The writer has witnessed so much spiritual degradation so much wretchedness and crime, caused by the followers of priest craft here and in Europe, that his heart has actually groaned, to see the world relieved from it.

And then as the pages of history, are opened, with its dreadful and sickening details of crime, murder and cruelty, and in the spirit of fiends, rather than men.

Priests appear to act as if men and women were only made to find means for them to live in extravagance and pomp, and to trample them under their feet.

And when we see the energy displayed, the talent employed, the cunning craftiness used, to perpetuate the system, the imitative piety, the sensational services, and all for effect, to steal away the senses, but nothing to satisfy the soul, we at once see this religion is got up by man, and made to suit the carnal affections. We feel many

would join it, because it pretends to throw a shield over the evil passions. Men can join this so-called church without a change of heart, blind their conscience, under the name of religion. And go on pursuing the same life, because the terms of supposed pardon are so easy.

A man's goodness is not in obeying God, it consists in obeying the outward and visible forms of this so-called church.

And as we study its utter failure to the individual, and the nation, its blighting influence on every country it has ruled, we look around for help, and find human aid a failure, and so we go to the giver of all good.

Does the law of God sanction such an institution, or does it not wholly condemn the system from the beginning.

Is not Popery one of the most diabolical deceptions ever forced on human senses?

Is it not the outcome of satanical influences? Is it not the antichrist spoken of in the Bible. Does not the church of Rome carry on her infamous trafic in the ruin of soul and body and under such pretended sanctity, that she has well earned the name and title, God has given her in the 17th Chapter of Revelation, as the mother of harlots and abominations of the earth?

Many writers agree that to give her true history, would be to fill a book with such filth, that it would be impossible to place it in any respectable family, without causing the blush of shame to tingle through the blood, and to contaminate, instead of benefitting the reader.

That part is not my purpose, mine shall be to give history, secular and biblical, and lay before you enough to show her real character, and after that if you follow in her footsteps, or give her money, or countenance her in any way, the consequences are yours, my task will be done.

I do not think there is a writer of any consequence living, who would soil his pen by giving if it a were possible, the whole history of popery, with its lies, breaches of faith, its diabolical cruelty, its pretensions, blasphemy, murders, adultery and every crime that the wickedness of man can conceive, aye and devils to.

It would be difficult for any book to contain a 20th part of its history, which we can now trace for about 1260 years, beginning its career, as a so-called christian church, about the 7th century, and not as their fables run from the Apostle Peter, who is as innocent of Catholicism, as a babe in arms, and who would, if he were to appear on earth again, repudiate the whole connection with popery from the very starting point, and in fact he, and Paul, have already done so in their writings and speaking of it as a great evil in the future, to be avoided and condemned. One of the objects of this book is to ask the American people or any other nation, this question. Would it be desirable to have popery the religion of the country with its known history? If so, all you have to do is to sit down and let them rivet the chains of superstition around your necks.

For they are determined whether you are or not, to make you submit to it.

They are at work while you sleep, there is not a thing omitted in their calculations, they are already filling the offices with what they call good catholics, from the highest to the lowest, they are trying to fill every post with slaves to the church, so that all power passes from your hands to theirs, leaving protestants entirely helpless in case of a church revolution.

What do they want these military associations for, these parades that people encourage, and line the sidewalk in viewing, those handkerchiefs waved from the houses? Is this all for peace and done for no object but for the love of God?

If this was a church of God's planting would it require an army as of old to awe people into submission.

Witness the narrow escape we have just had in the exchange of president. Had the late president been re-elected what power it would have put in their hands. For the almost last official act was to countenance the centennial meeting of the Jesuits College in Washington by his presence and also making a speech in their favor. Are we as a country posted as to what Jesuits are? Do we know that they are a body of men too bad for even popery?

They have been discarded even by the scarlet woman of Rome, they are now brought back into popish favor because a great scheme is on foot. Do we as a nation know these people have been banished from most all countries, and now they are taking advantage of the free and mild government of this country, also England and her colonies? They are sowing all over these their pernicious doctrines and doing it with such a craftiness that ordinary people do not notice the cloven foot, or know the principles of those to whom they are in daily communion.

We should ask ourselves the question do we as a nation want to have our liberty taken away? That liberty we so much boast of—and there is no liberty so dear as spiritual liberty.

If we loose that we become the slaves of a foreign power who would not scruple to break any law human or divine. If they can get once their feet on our necks they would throw all laws to the wind and imprison us soul and body.

There is no doubt trouble ahead, and the best thing is to know your enemy before going to war with him, to know his strength, to judge him by his past history and then you will know what to expect, what mercy he will show you in case of a defeat. And this is what I propose to do with the help of the Lord—to lay before you some of the characteristics of this so called church, and in doing this I do not write against all members of this confederacy, for there are some in it born with such a desire to please God and who seek for every means to reach him, as far as the light is in them—and that proves

their natures too good even for popery to entirely spoil. I am writing against the system and cannot, as many do, call it only an apostacy ; it is more ; it is a resurrection of most of the idolatrous religions of the world.

It is satan standing in the place of God. Mine is a difficult task, and I must speak plain without fear or affection.

And will prove all I say before laying down my pen. Speakers and writers are so apt to call it the church ; ministers in their pulpits, who are preaching and lecturing against it, as well as those who know it together, with apostolic succession, to be only a deception, still call it the church and great evil has arisen from this circumstance, for infidels speaking against christianity, publish the deeds of this so-called church, in the name of the true disciples of Christ, and make their comparisons accordingly to the detriment of the latter. Charging all the evils of the dark ages, to them of which they are entirely innocent.

The object of this book is to prove by biblical and secular history, that this never was the church of Christ.

Then that the actions of this so-called church, is at variance with Christ's teachings as well as the apostles.

Then again their bloodthirsty spirit as well as other actions prove them to be antichrist.

And to compare their pompous lives their grasping, greedy domineering actions with the gentle and mild life of Jesus of Nazareth, who commanded us if we were assaulted on one cheek to turn the other also.

And as apostolic succession is disputed, let us ask here, what it is to be an apostle?

To be one is to be an eye witness, and in that case, how are they to have successors.

They all preached the Gospel, the Bible and those that are successors in that sense are disciples. They witnessed what they saw

and did it faithfully, even unto death, and there the apostleship ended. See Acts X—39.

"And we are witnesses, of all things, that he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree." And these are the words of Peter, their falsely so-called Pope.

In quoting the above passages in the new testament, some may dispute its existence, at this early date, but the new testament was known, read, and acted upon as soon as written, it only in manuscript form, but come in what form it may, it has always had more or less enemies.

Why did Paul write the verses at the head of this chapter?

He is sounding the alarm.

The mystery of iniquity is already working.

He tells the Galations that some are already perverting the Gospel of Christ by the introduction of another Gospel, but then, he adds, it is not another Gospel.

It was some counterfeit, paving the way for the coming great counterfeit, probably the traditions of the Jewish church or the Gentiles or both combined.

Christ's plan is so simple, and yet so stupendeous, the just for the unjust, that human nature, even to day finds it hard to catch the thought, the just must live by faith, and so they kept on introducing sacrifices. The Roman Church is and always has been a sacrificing priesthood, the very opposite of Christ's plan.

'Tis true they do not offer the blood of bulls and goats, but are trusting to their own works, in the shape of penances, and a host of other things, so we can hardly wonder at the people of that early day having been used to so many sacrifices, still wanting to cling to the old plan. It causes Paul a great deal of uneasiness.

And then tells them religion is not so much doing as having. He adds, see 11th and 12th verses. "The religion I preach is not from man ; man cannot give it to me ; it comes by revelation of Jesus Christ,

by the Holy Ghost." This is exactly the same as Jesus told Peter when he said, "blessed art thou, Simon Barjona." This and Paul's advice to the Galations explodes the whole system of popery.

Both Peter and Paul seemed to have an intuition, as to future events; a fear of a coming power that would be the enemy of the Gospel they preach.

Peter little thought that in six or seven centuries this coming power would tack his name to their misdeeds, and happily for him he was ignorant of this fact.

Still Peter and Paul warned the people in their speech and writings, that such a power would come.

Paul says in the II. of Thessalonians, II, 3, 4. "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin (the pope) be revealed—the son of perdition, who opposeth and exalteth himself, above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God."

And then he tells them that that wicked shall be revealed. Many see him to-day as he is, a rank impostor, and to them he has been revealed. And has he not all these centuries been occupying the temple of God? I do not mean his vatican, that is not God's temple. Our bodies are the temple of the living God, and if we allow him to take possession, he will dwell there in our hearts. But has not this man of sin driven him forth? Has he not caused God to withdraw from the hearts of his people by filling them with his idolatries and abominations?

And then he says the Lord shall consume him with the spirit of his mouth and shall destroy him with the brightness of his coming. The spirit of his mouth is the bible, and the rest will be done, by the preaching and spreading of the Gospel, and then these people that will follow him in his antichrist spirit shall have strong delusions and shall believe a lie, and will also become sons of perdition.

How God's word always agrees. John, prophesying on this same wicked man in the Revelation XVIII, 4, says: "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."

So it matters not, what pretensions the pope may make about his being the vice-gerent of God. Paul says: "should it be an angel from heaven that leads you away from this Bible let him be accursed."

Peter says in II Peter II, 1, "But there were false prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and brings upon themselves swift destruction."

Peter could not tell in what form these teachers would come; it was only revealed to him, that they would come and they have come in the form of popes and priests.

There were no priests or popes in Peter's day, excepting the Jewish and pagan priests and these Christ's teachings ended.

The Jewish priests had been in a former day introduced and appointed by God, to attend the daily sacrifices.

Christ offering himself as the one great sacrifice, put an end to all such future offerings, and on the day of Christ's crucifixion when the temple was rent asunder, there ended the necessity for any future priests. The pagan priests were then as now an abomination in the sight of God.

The only knowledge Peter had about priests outside of the before mentioned ones, is when he speaks of his new born babes in Christ telling them to desire the milk of the word, (the Bible) see I Peter II, 2, 9, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light," a different kind of priests to the man of sin.

The object of quoting these passages of scripture is to shew first the fallacy of having a bible-hating priesthood, and next that Peter

and Paul from whom these priests, so called, pretend to be the successors were strictly Bible christians.

Then if these men that call themselves priests are of God, why should they refuse the word of God. Why have they in all their history tried to destroy the Bible, if they could have had their way we should have had no Bible at this date.

This book is acknowledged by God, man, angels and devils to be the truth. Did not Christ quote scripture when the devil tempted him, proving what was written? Does he not quote the prophets, Moses, etc., in all his teachings? Does not the devil also say in the temptation? it is written quoting a passage of scripture. Do we not find in Revelation XXII, 9, when John was speaking to the angel that came down from heaven having the key of the bottomless pit and a great chain in his hand to bind satan a thousand years, did not John fall down to worship at his feet? Then he told him to do it not, for said he, "I am thy fellow servant, and of thy brethen the prophets, and of them which keep the sayings of this book, worship God." So here was an angel who acknowledged the Book, but who refused to be worshiped by man, but pointed to where all worship was due.

How unlike these earthly minded popes, he had not even a toe to give him to kiss.

Men and women have testified to its truth from the begining, through the ages made dark by the absence of this very book. Does it not open the way for all improvement in morals and science? But the enemies of God are still trying to hide it. And oh, fearful to own the actions of protestants to allow it to be banished from the public schools, and also to allow seperate schools where dear little innocent children are brought up under the system of degrading idolatary instead of the knowledge of the true God.

Now let us compare Paul's system of education with that of these so-called priests.

Paul mentions one in particular, of whom he is interested in educating.

See II. Timothy, III, 16, 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.

This is the word of God as given by the Apostle Paul to Timothy, his well beloved son, his adopted son, and begins his letter to him in I, 2. "Unto Timothy, my own son in the faith." This Timothy, is a young man, and is studying for the ministry. And Paul is doing all he can to perfect him, as an evangelist for the conversion of souls and the building up of Christ's kingdom.

As we see above, Paul is very anxious to impress on his pupils' mind, the importance of the Bible. He tells him it is good under all circumstances; it is profitable for doctrine.

So that he can lead men and build them up in God's way.

If you have to reprove a person, you will find an argument to suit the case, and they will be always at your tongue's end, if you are thoroughly furnished. Even for correction you will find sufficient to accomplish the end sought as far as you are concerned.

Paul valued education as all educated men do, but an education without the Bible seemed to him useless, especially for a man that was called to preach Christ's Gospel, and he reminds Timothy, (see II Timothy III, 15,) that from a child, he has known the Holy Scriptures, which are able to make him wise unto salvation, through faith which is in Christ Jesus. Paul does not, here at any rate, say anything to him about Greek, Latin or Hebrew.

He may be versed in all that, but he wants to impress on his mind the scriptures are the most important of all.

Why, these bible burners must have made a mistake in their succession. It must be some one else they have succeeded. The apostles were bible christians, and the church hates it—seem afraid of it.

What have they made use of Peter's and Paul's name for? We find this so-called Catholic Church, speaking of them both as well as the rest of the apostles; they have tacked their name to their churches: some are known as St. Paul's, some St. Peter's and some both.

We don't mind the name being used, if they had only caught their virtues, that would be a good thing, but these names are only used to deceive, to lead astray, to blind men, and close their eyes to the truth instead of instructing them in righteousness.

We see from the above, that Paul was doing all he could to make Timothy a perfect master of the bible, and we find all through the history of the church that all they have done, is the very opposite to the lives and teachings of the apostles.

They flaunt their names in every possible way, and pretend to be connected.

Then if that is so, why not teach the same doctrine? Why not use the same bible Paul and Peter used and give the same instruction to their scholars as Paul gave to Timothy?

Their object is not to teach God's word but to destroy it.

The bible is to them a standing reproof.

It reminds them of their wicked pretenses.

It shows they are nothing but tares growing among the wheat.

It pronounces a judgment and a curse against them, and warns them to repent and it has made them change in their bible the word repent, to penance, so they fear and hate it and hide it from the eyes of all they can, and have done so through all their history, and since in these latter days the bible will speak for itself, an altered edition is given, and everything done to bring God's word into contempt. Its usefulness is destroyed among a certain class, it is slandered in so many ways. The writer has spoken to hundreds, who have been taught to think the bible second to traditions.

Some would say, there is some good things in it, and some bad, others we do not read because we cannot interpret it without the

priests. Others more profane would say to hell with your bible, or some other such expression.

And so this greatest of the apostles, Paul, seems to prophesy and to protest in advance against some power he sees in the future, and yet it is not himself. Notice, he says, the spirit, see I. Timothy IV, 1. "Now the spirit speaketh expressly, that in the latter times (which means the christian era) some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats (at stated periods) and teaching for sound doctrine, profane and old wives' fables.

Does not this exactly correspond with their whole system?

What are the traditions of the church but old wives fables, are not priests forbidden to marry, and what is meant by eating fish on Friday and other fast days?

Is all this the doctrine of Christ or does it come from some other source?

Does not the curse pronounced by Paul at the head of this chapter exactly suit this case, and what importance Paul attaches to it by repeating the curse?

Talk of the age of invention, it was a great invention for the pope to tack the apostles' names to their scheme, but what a more prolific time they would have had if they had only made Paul a pope instead of Peter.

We think the telephone and photography new inventions, surely Paul must have had both, to be able to give such a correct picture as the above, and so many years in advance. Oh, try again and you will find there is some mistake about this apostolic succession.

Now for another of Paul's pictures, see I Timothy III, 2, 3, 4.

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach,

not given to wine, no striker, not greedy of filthy lucre, but patient, not covetous, one that ruleth well his own house, having his children in subjection with all gravity."

Paul must be improving in his photography, he has just now struck off a bishop. Well how does it agree, does it suit this so-called celibacy, where do we find priests with children? Are they blest with happy homes as other men? But as to the children! what about the skeletons of these little darlings found in all the monastries and nuneries? Oh, that does put a sort of a blurr on Paul's picture, but then can it be true? Well, when we have searched these places we shall be able to put a frame on the picture. And are any priests fond of filthy lucre? We will take a peep at the vatican, all these years, and other places. Notice the table groaning with all the luxuries of life such as few can have, and notice their festivals and pilgrimages in true heathen style, and as to wine, why I think they like it, but we will try and find out.

That the apostles were Bible Christians there can be no doubt. Should any doubt, just read the first four or five chapters of the Acts of the Apostles. We will relate one or so.

In the Acts III, 1, Peter and John go up to the temple at Jerusalem and a certain man lame from his birth was begging at the gate called beautiful. Peter called his attention by saying, "look at us." The man expecting to receive something, but Peter said, "silver and gold have I none", very much unlike a pope, "but such as I have give I thee.

In the name of Jesus Christ of Nazareth, rise up and walk, and he took him by the hand and lifted him up, and his feet and ankle bones received strength, and he at once leaped and walked and praised God."

This was a great miracle and the whole city became greatly excited. All men flocked to them, filling the temple.

Now the church going Jews had most of them become apostate and this state of things would injure their idol worship as well as the Gentiles. It was opening up a new era and if this continued where would their temple worship be?

They would have to step down to make room for the new comers, and in order to put a stop to it, they laid hands on them and commanded them not to speak at all, or teach in the name of Jesus.

But Peter and John answered (see Acts, IV, 19) "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

Here was the spirit begun that made the future martyrs. Both sides contributed to it. On the one side, an honest resistance to oppression; on the other, force—no argument as to which was right, but simply, we command!

This was the spirit of the Jewish priesthood, and which spirit was many centuries later carried into effect by the Roman Church with such relentless cruelty.

"By their fruits shall ye know them" are the words of Jesus, and by the comparison of the Protestant history with that of those who follow the Pope, shall we be able to determine which is Pagan, which is Christian.

In the first place Peter preached repentance towards God, and belief in the Lord, Jesus Christ. His words are (see Acts, III, 19) "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord"; and this has been, and is the religion of the Protestant.

This was not saying, I am Pope, I will give you absolution, but you must do penance for it, you must count so many beads, or say so many Ave Marys, or that you must pray to the Virgin Mary, or do any of the other foolish things that popery teaches, but simply

repent and come to Jesus, and he will blot your sins out by the power of the Holy Ghost. Peter did not have a great Vatican to live in, with hundreds of attendants, both men and women, or live in great pomp, or rely on education. On the contrary, (see Acts, IV, 13) they were unlearned and ignorant men; so much so, that their persecutors marvelled and took notice that they had been with Jesus.

They so much resembled the crucified Jesus in their teachings and doctrines, it was impossible to avoid seeing it, and that was one of the reasons why they persecuted the apostles, and so tried to stop the new doctrines.

But did they stop it? The manly answers given by Peter and John convinced the Jews what kind of men they had to deal with, and so they let them go.

They went and held a prayer meeting, putting the case before the Lord, who at once answered by the Holy Ghost, and the plaee was shaken where they were assembled, so they were made stronger, and preached the word of God with boldness.

Now, God himself approved the preaching of the Apostles, which is from the Bible, by his wonderful presence in this prayer meeting. Catholicism hides the Bible from the world. Now, to whom is the curse directed spoken of at the head of this chapter? Let the reader decide.

Our closing remark of this chapter is, We cannot help admiring the boldness of this once timid Peter; this wonderful power would never have come from crawling on a cell floor or doing penance. But now he stands before his accusers, preaching the same Jesus of Nazareth whom they crucified, whom God raised from the dead, telling them they must come to this same Jesus for salvation. (Acts IV, 12.) "Neither is there salvation in any other, for there is none other name under heaven given, whereby we must be saved." Peter also says in I Peter, I, 25, " But the word of the Lord endureth for-

ever, and this is the word which by the Gospel is preached unto you." Then Peter preached from the Bible, believed it and knew it was the word of God. The Bible has always been at variance with this baptized paganism ; it cannot bear the light. It has been at all times an exposer of their ways, and will ultimately be their ruin.

These words of Peter, that there is no other name under heaven but Jesus, must be the reason why they have invented that blasphemous statement so common in their house or church of bondage that there is no salvation outside of their forms and ceremonies, and by this one statement have deceived more poor souls, and perhaps sent them to perdition than any other of their false dogmas.

CHAPTER II.

PETER NO POPE.

"And I say unto thee, that thou art Peter, and upon this rock, I will build my church, and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven."–Matthew XVI, 18, 19.

THE above verses are taken from God's word, and are used by the very people that always repudiate the Bible. Excepting when it serves their purpose, to quote it. And then their interpretation is as wide from what it really ought to be, as the pole is from the zone.

And from the above verses, the Roman Catholic Church build all their connection with the church of Christ, and that other myth, Apostolic Succession.

We cannot always catch the full meaning of a verse, unless we understand the context or the chapter it is taken from.

Jesus asks his disciples, "Who do men say that I the son of man, am?" They made answer that some say you are John the Baptist, some say Elias, and others Jeremias, or one of the prophets. Jesus again asks, "but whom say you I am?" Peter answered: "Thou art the Christ, the son of the living God."

Then Jesus said, "blessed art thou, Simon Barjona, for flesh and blood has not revealed it unto thee, but my Father which is in heaven."

Then comes the words at the head of this chapter, "and on this rock will I build my church." On what rock? Peter? No; but on what Peter had said. Thou art Christ the son of the living God. Jesus is this rock, and on himself does he build his church, he being the son of God. Learned writers agree that Peter translated from the Greek, Petrous is a stone and not a rock. Therefore Christ is the rock, Peter the stone.

Now, what is a Church? It is not Popes, Cardinals or Cathedrals; a combination of men do not always make Christ's Church, it is his body, it consists of those who have surrendered their wills to God, and have had the same revelation Jesus told Peter he had had from God himself, who have had their sins pardoned by Jesus himself (for no *man* can pardon sins). Those who are living and trusting, in the attoning blood, and know that they are reconciled to God, these constitute the church and they are the bride of Christ, let them belong to what denomination they may.

Some Roman Catholics say when spoken to, Jesus must have some one to represent him on earth. Well he has, but it is not men whose hands are full of blood and deceitfulness, grasping, greedy unscrupulous in everything wicked, licentious, hypocrites, nothing in them like Jesus, but the name, Holy, which is used as a sign post, to cover up the unholy picture. These are not the men that represent Jesus. It is the humble, broken and contrite heart, that is filled with his presence, and go forth without reward, other than a love to build up Christ's kingdom. Just here notice the meaning of the words, Jesus addressed to Peter, "blessed art thou, etc."

Jesus knew his heart, and in saying, he was the son of God, he knew Peter was speaking truth. If he had said I think you are the Christ, or you may be, he would not have called him blessed, but

he says thou art—he speaks positively—he knows, but he knew no more than any christian knows to day, or has known from the day the words were spoken, that have been born again.

And Jesus knew he knew, and therefore he said he was blessed. And that flesh and blood had not revealed it, but my Father which is in heaven.

Here at one blow, Christ knocks to pieces all the pretentions of popery.

If flesh and blood cannot reveal this to us, and without this revelation we are not christians, what good are popes? they are certainly made of flesh and blood. So all they pretend, falls to the ground, by the verses they themselves select, unless they can give this revelation.

Now supposing Christ had left his church on Peter's shoulders, how can this Italian church claim any connection with Peter and the apostles, except as antichrists, persecuter, violater, forcing out the right, substituting the wrong, driving out the true worship and setting up idolatry in its place—but this subject will occupy another chapter.

They claim Peter as the first pope, and that the very chair he used to sit in at Rome is now in their possession.

He never had any chair in Rome as pope, if so where did they keep it; where was the church or cathedral in which it was used: where was the congregation?

If he was a pope he must have had bishops to preside over. Who were they? Name one of them? There were bishops at Jerusalem, Antioch, Alexandria, and other places, but not at Rome, and no connection one with the other, except brotherly love, and the christians had no settled place to worship in at Rome excepting in the caves and dens of the earth, neither had they any land to build a church on at Rome.

The first land that was purchased by christians, not Roman Catholics for that purpose, and by permission must have been about

145 years after Peter's death, supposing he lived to be 80 years old or as history tells in the years from 211 to 249.

Gibbons says: "But the laws which Severus had enacted soon expired with the authority of that emperor and the christians after that accidental tempest enjoyed a calm of thirty-eight years.

Till this period they had usually held their assemblies in private houses and sequestered places. They were now permitted to erect and consecrate convenient edifices for the purpose of religious worship, to purchase lands, about A. D. 230, even at Rome itself for the use of the community, and to conduct the election of their ecclesiastical ministers in so public but at the same time in so exemplary a manner as to deserve the respectful attention of the Gentiles. (Gibbons Vol. 2, page 49.)

So the pagans of that day could not help noticing the change religion had made in its converts. The Romans had so long been accustomed to their paganism, that in most cases christians were either viewed as a curosity or with hatred. So tyranical is custom, it had become a settled law with them, that idolatry must be pleasing to the gods, and these inovations were looked on in some cases with contempt, and the repose the christians now enjoyed was subject to fluctuations, as in the next reign prosecution again set in, but this was more of a local character. And in the days of the apostles there were less christians at Rome than in other places, and of course no need of a pope even if there had been Roman Catholics, as they had not as yet formed an organization notwithstanding their fables or traditions, which are of no consequence. We go by the word of God backed by secular history.

We have searched everything we can find to see when Peter went to Rome, and how long he remained there, but cannot find his name mentioned by anyone.

Had he spent his life there, we should surely have heard something about him. Had he been bishop Paul would have mentioned

it, for Paul was taken a prisoner to Rome for preaching the Gospel of Christ as given in the old and new testaments.

Had he been a recognized bishop or pope we should hear something about his trying to get Paul released. For if christianity had been so popular why imprison Paul and not Peter? The fact was it was not recognized under the reign of the Caesars, and it was impossible for an organized christian church to live in Rome at the period of Peter's life. On the contrary there is nothing in history to prove that Peter was ever in Rome.

But we do get to know in the bible history, where he was during all this time he is said to be so safely lodged in his chair at Rome.

Now for proof. In the I. chapter of Galations 18th verse, in the year A. D. 35, we find Paul goes to Arabia for three years, and then after three years goes up to Jerusalem to see Peter, and then in the II. chapter of same, 1st verse, Paul goes again to Jerusalem after fourteen years, and then in 9th verse of same chapter he finds Cephas (Peter) who with others seemed to be pillars, firmly established at Jerusalem. This would consume seventeen to twenty years to this date.

And note here he was not even a bishop, but an elder, for one of the other apostles, was bishop of Jerusalem. See I. Peter V, 1, he says, "I am an elder." Now when Paul goes to Rome it is twelve years later, or the year 64 and no Peter there. Up to this there must have been about thirty years of Peter's apostolic life consumed, and he getting to be an old man, but still all this time we are told he was in Rome, performing the office of pope.

Perhaps, why not, walking up the marble steps or holy stairs, which the tradition of the Roman Church, says Christ descended on retiring from the hall of judgment, when Pilate had passed sentence on him and which stairs the angels, conveyed from Jerusalem to Rome.

There are stairs to be found in the palace of the Latteran now, but not at that early date, and every one who climbs them on his knees,

merits an indulgence of fifteen years for each ascent. Oh! What flinsy cobwebs, the church of Rome is built on and to think they can still in this 19th century impose on some, as they did in the dark ages, made dark by this very system. It seems almost incredible and yet there are many to-day whose eyes are so blinded that nothing seems too much to be believed, and they can be persuaded that this is christianity.

But let us put to rest the last thought that Peter ever lived in Rome.

In the IV. chapter of the I. Peter and 13th verse, he says in addressing the strangers throughout Pontus, Galatia, Cappadocia, Asia and Bithyna. "The church that is at Babylon saluteth you." This was the method used in those days of giving their address or where they write from, Paul did the same. So Peter's epistles were written from Babylon, far away from Rome. It is thought not until after Paul's death.

Now, the term Babylon or Great Babylon applies to Rome to-day, as prophesied by John, but could not have meant Rome then, as the events which were to make it Babylon the Great, had not occurred. They were to be done by the prophetical beast, like unto a Leopard. see Revelations XIII, 1, 2 (this will be explained in its place) who received her power from the dragon, and who made war with the saints, and opened her mouth in blasphemy against God, and the woman that sat on the beast had not yet been made drunk with the blood of the saints. All this did not happen fully, for nearly sixteen centuries after these epistles of Peter were written which were about the years 60 or 66. Peter must have been getting to be an old man by this time. If as is supposed he was older than our Lord, he might have been 70 or 75 and at that time in the far away Babylon.

Let us see the distance this old man would have to travel to reach Rome from Babylon.

From Jerusalem to the modern town of Hillah, on the river Euphrates, which stands on a part of the site of Ancient Babylon, must be at least 500 miles, but so much farther away from Rome. And to get from Babylon to Rome in a straight line, must be 1500 miles at least, but the great difficulties of travelling, in those days, would add 200 to the above, going from port to port, making full 1700 miles for Peter to travel; he would have to go with some caravan a part of the way. It would have been almost impossible, in those days to go alone, and he would have to wait at different ports, for ships to go perhaps a part of the way. So it seems a very improbable story, that he could have been pope at Rome so many years, as claimed by the papacy, and so the tale of his martyrdom head downwards, at Rome, must have occurred long afterwards. We believe it to be a fable. The people of this church that wrote about Peter, in their traditions, did it at least, eight centuries after his death and knew nothing at all about him; they had not the facilities of finding out then, as we have to-day.

Their whole writings belong to that convenient mythology, which the papacy so delights in and which forms under the name of tradition, the whole foundation of their system.

Peter's life must have been passed as an evangelist. We hear of him in many places. He went about preaching God's truth which is the bible, and this is no doubt what took him to Babylon.

His headquarters were at Jerusalem nearly 1000 miles from Rome.

He went about doing the same work our evangelists do to-day. At gatherings we now call revival meetings, earnestly exhorting men to repent and believe the Gospel. Paul speaks of meeting him in Antioch and other places.

He must have had a large acquaintance to address his epistles to so many, at such different places. We hear of his evangelising at Joppa, Damascus, Cesarea, Tarsus, Lydda, Antioch, Capernaum. This latter place Peter lived with his wife and wife's mother. Let

us now consider the true meaning of the last part of the verse heading this chapter. "And the gates of hell shall not prevail against it."

Jesus knew the efforts that would be made by the enemy of mankind, to break up his kingdom, by all his agencies, human and satanic.

Therefore these words were given as an encouragement to his people, never to faint or give up, and to remember however dark and dreary things may look, in the end victory would be sure.

And this hope must have animated his people, in the dreadful dark ages, when they were being hunted like beasts, torn to pieces by wild animals, refused shelter or even a cup of cold water, crucified, burned to death in cold blood, and in a hundred ways too horrible to mention. And all this under the insulting name of heretic were the people of God persecuted by this greatest of hell's gates (the popish church) and to cap the climax, since wholesale massacres were not sufficient, the holy, did you ever see a word so prostituted, as to call that den of monstrous iniquity, the inquisition, holy? Well, we can judge by that what is meant by the word.

The holy inquisition was brought into use, and men, women and children were taken in there, and alas! seldom seen again on earth. Nothing left but bones, fetters and evidence of cruelty too dreadful to be thought of, and for what? Because they served their God in the manner and spirit their master commanded, and as it is written in His holy word, or because they would or could not believe in the false statements of popery. And so this greatest of hell's gates, has been fighting against God from their starting point, and will fight as long as God permits them to breath on this earth.

Jesus told Peter he would give to him the Keys of the Kingdom of Heaven.

This has no special reference to future life, its meaning is for this earth.

To be in the Kingdom of Heaven or the Kingdom of God is to be in a state where preparation has actually begun for the next life. In John III, 3, Jesus says: "Unless a man be born again, he cannot see the kingdom of God." That is he cannot understand anything of God's method of working in the christian heart. And then Jesus describes how to enter this kingdom, by the operation of the Holy Ghost. "The wind bloweth where it listeth, and you hear the sound thereof, and cannot tell whence it cometh, and whither it goeth." So are they that are born of the spirit. Jesus is revealed to you in the same manner as he was to Peter.

The writer has gone through this form of spiritual birth, and knows he is in the kingdom, and so do all that have gone through this same form and have not to wait till death, they are in it now. Oh, what a perversion of the scriptures to change this expression of the keys from earth to heaven. To pretend a poor man has the power to open or shut heaven against an immortal soul.

Jesus opens, and no man shuts, and shuts and no man opens. (See Revelations III, 7.)

He had previously told some, the kingdom of heaven was nigh unto them. He told the rich young man he was not far from the kingdom, and again, how hard for a rich man to enter the kingdom.

At this time Jesus had not been glorified, but after his crucifixion all things were ready. Then Peter began to use his keys in the manner and purpose for which they were given. Namely, to open the kingdom to all believers, and on that wonderful day of Penticost his first sermon converted about three thousands souls. On this day he opened the kingdom to the Jews. He had yet to open it to the Gentiles and then his keys ended.

Every protestant knows there were no keys delivered, but it was a term given to the office Christ had now appointed Peter to.

Some of the papists do not seem to understand it in this way, or we should not see women sometimes dressed in a livery, dangling a bunch of keys at the end of a piece of ribbon.

If they only knew what they were doing, they would hide themselves, rather than flaunt this insult in the face of God.

And can we not learn a lesson from these keys, and show the difference between God's plan and the pope's?

God's plan is to elevate men, the pope's to reduce them to nonentities, any man so unfortunate as to be in their grasp, and having the desire for elevation to God, is sent to a cell to grovel on a floor, cold as the church, to constantly repeat prayers to dead people, called saints, and to do disgusting penances one of which is to kiss the feet of each other, to kiss the floor, eat food like a dog or cat, and a host of other things, and so reduce the man or woman to such a miserable state of existence, that they are not even fit for the companionship of each other.

In that case how can they do God's work, which is to draw men and women, and point them to Jesus and tell of the happiness they experience, in the service of the Lord.

This is only a small part of the pope's plan to perfect their dupes, in holiness.

Now let us see what God did for Peter. We have just said he opened the kingdom to the Jews, and for that work he was prepared on the day of Penticost.

Now he is going to the Gentiles, and a fresh preparation is necessary.

Peter was a Jew, and was considerably puffed up by the fact that God had chosen them to show the world through them his plan of salvation. Jesus was also a Jew. These facts, had made all the Jews think themselves superior to every one else, so much so, that they would not eat with the Gentiles, or eat anything that they considered common or unclean. See Acts X. 14.

Now God was going to send him to open the kingdom to the Gentiles, was going to send him to Cesarea, to an important man, but a very devout one, a Gentile named Cornelius, and in order to preach the Gospel, Peter must stay at his house several days; how could he come close to this man's heart, and tell him all men were equal in the sight of God, if he would not touch or eat and drink with him.

This was a foolish prejudice, nearly two thousand years old, but it was there, and it must be removed. Well, how was it removed, did he go into a cell for a number of years, did he call on saints, did he kiss anyone's feet or do penance, or get a dispensation from any body? No! When God moves, he works quick. Peter up to this moment knew nothing about where he was going to be sent. But just as he was waiting for a meal, he went up to the house top to pray, and all at once God sends him into a trance. See Acts X. 10-16. And all these prejudices, of so many years standing, were rooted out in less than perhaps half an hour.

When God takes hold of a heart. he teaches him more in half an hour, than all the schools of philosophy or Theology can do in a life time.

And this was not at all, for the man and the family he was going to see was prepared for his visit, by the same Holy Ghost.

And when he got there, they compared experience, and the whole household, and friends were baptized with water and the spirit.

And so Peter used his keys, and opened the kingdom to the Gentiles, and there the keys ended. Some will say, well that might have been done in the apostolic days, but it is not done now. To that the writer will say, it is done in the present day, for he has had similar experiences, and the party to whom he has been sent, has had a similar preparation to meet him and by the same spirit.

How easy to take a passage of scripture and so misinterpret it that it may have the appearance of truth to eyes not accustomed to read the bible, and it may answer for a time amongst a certain class, but

when the light shines upon it, its glaring imposture is at once seen. So it is with the false interpretations of the words of Jesus when he gave the keys to Peter, by this Roman church.

It was done in an age when the world had only been shaken up from the sleep of superstition, and had been so accustomed to all kinds of absurdities, that the greater the cheat the easier it seemed to be believed in.

And it answered the purpose of this socalled church well.

For advantage was taken of the general ignorance of the world, and a great power seemed to be invested in this church.

We are not speaking of the days of Peter, but of the days when the Roman church first begun to use his name.

This was their strongest weapon. People were made to believe this church could keep them out or give them admission to heaven. And the taking Peter's and the apostles' names and adding them to their hierarchy, seemed to confirm them in this power.

The object of giving the book had been already explained. Their reason for adopting this method was to awe the people into submission.

And when to it they added the bulls of excommunication, with other terrors, it seemed like a voice from God, to people full of superstition, and it made all tremble from the highest to the lowest.

It was easy under such circumstances to control the minds of men and women, yes, and their bodies were not sacred from their grasp, to bring the riches of the world to the feet of the popes and priests, and to rivet the chains of darkness on their hearts.

And yet with all this deception, it was not a new weapon. Popery borrows from all and never returns. Not even honest enough to acknowledge from whom they get it—but keep holding on as if they were the inventors, and had a patent already out.

This idea of keys, as they use it, is borrowed from the Egyptians; and two thousand years before the Bishop of Rome pretended to hold the keys to heaven and hell. There was an Egyptian priest with the high sounding title: "Appointed keeper of the two doors of heaven," in the city of Thebes. This city was the largest in Egypt at that time, but now it is almost gone, like many of the heathen cities. They flourish for a time, and then decay. And such will be the fate of Rome, if the interpretation of its fate, as prophesied by John, be correct. (See Revelation XVIII. 8, 21-24.) "Therefore shall her plagues come in one day, death, and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."

"And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying: 'Thus, with violence, shall that great city, Babylon, be thrown down, and shall be found no more at all.'"

"And the voices of harpers and musicians, and of pipers and trumpeters shall be heard no more at all in thee, and no craftsman, of whatsoever craft, he be, shall be found any more in thee, and the sound of a mill-stone shall be heard no more at all in thee."

"And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee, for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived, and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

There is no city in the world that answers the above but Rome, and that answers to the letter. No wonder the Bible is hid, and in the face of these warnings they are trying to force this abomination back on the world, still keeping up this farce about Peter and the apostles, and in some places this tyranny is in force.

It is clear to me; this fable of Peter being a pope has no foundation in fact, and cannot be found, excepting in the traditions of

this so-called church, written perhaps a thousand years after his death, and for the purpose of blinding the ignorant; and if these men who called themselves priests are ignorant, it is their own fault.

History is open to them if they have the courage to seek it. If they are kept from it by prejudice, or slavish fear, they are not fit to be teachers, and the souls of their poor dupes will be required at their hands.

God has laid down one rule for the past, present and future; and no root that is not of his planting can ultimately triumph. Still these roots have and do exist.

The tares have grown with the wheat, and at one time, was permitted to almost choke the wheat, but that time has passed, and I believe forever.

The evil was working, side by side with the early christians, but not of them.

Paul says, in II. Thessalonians 2, 7:

"For the mystery of iniquity, does already work; only he who now letteth, will let, until he be taken out of the way."

So an apostacy was at work at that day; and what a great hinderance it must have been to the Christians, when we consider of what materials society was composed.

So many sects had sprung out of the Jewish religion; some for circumcision; some for uncircumcision: some for and against the resurrection; strifes about meat offered to idols, and the reverse. And then these wholesale Polytheists. What a cradle for christianity to be introduced to the world. Truly, it had a wonderful baptism—a baptism of blood and strife—and had it not been of divine origin, it would have died out with the apostles instead of conquering the nations it was born in, and in the fourth century becoming the state of religion of the Roman Empire.

During the reign of that tyrant, Nero, the few christians in Rome were looked upon with contempt, or indifference, by most of the

people. Nero inflicted great and terrible tortures on those men who took their religion from a man named Christ, who suffered under Pontus Pilate, and stopped partially the heresy so called.

He nailed some on crosses, others sewed up in the skins of wild beasts and given to the dogs; others were covered over with combustible matter and set fire to, to light up the dark nights. This was done in the circus and gardens of Nero and the Vatican. This was the theatre in which the horrors of persecution commenced, and where these so-called Holy Popes have, since their introduction in the seventh century, issued forth their orders to their slaves, for the most wicked acts the annals of crime can record.

And truly, Nero was a type of his successors in cruelty, in the persons of these so-called holy men.

Under such circumstances, as these, a Pope, would not be likely to have such good times as they have had since, or to enjoy the dangers of a religion so despised at that period in Rome. No, they are not made of the stuff that courts danger, they can inflict tortures on others, but when it comes to themselves, Oh! that is quite another thing.

Would the people that could brave these sufferings, for the love of God, or have their names branded by such a wretch as Nero, their property confiscated, home taken away, everything that makes life desirable torn from them, even life itself?

I ask, could such people recognize the presence of a pope when they knew it was a sin even to call one by that name? For it means father. And Christ commanded us all to call no man father in a spiritual sense, on the earth. He said there was but one father, even God, and in the same sense to call no one master, for there is but one master, even Christ.

So if there had been a pope with all his earthly trappings, and his cathedrals, and music to drown the senses, he might have deceived those who were accustomed to idolatry, but not those who

counted their lives as nothing for the glory of God, and for the good of his cause; and we believe all this talk about Peter being a pope is nothing but a fable; the coinage of the brain of some of the members of this so-called church. We shall show in another chapter, when popery really begun.

CHAPTER III.

CONSTANTINE, THE CHILD OF THE APOCALYPSE.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

And she being with child cried, travailing in birth, and pained to be delivered.

And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne." Revelation XII. 1, 2, 5.

THE writer's intention is to show in this chapter, in some measure, what the early christians were, and to compare them with Roman Catholics, so that there may be no mistake as to what church they belonged.

This will take us up to when Constantine became emperor of Rome, and even a little later.

Many still think, and the Roman Church still teaches that they were the christians of the first centuries. That falsehood must cease. It makes no difference what pretensions they make. The Gospel was the same then as now; we say it is a libel on the Bible to call popery christianity, but many good souls are caught in this trap.

We think we have proved in our last chapter that Peter was no pope, and as they still cling to that foolish and wicked pretension, why may they not be wrong in all the rest?

The first question almost always asked by Roman Catholics is, when you speak to them about religion, "Was not ours the first church?"

They are deceived into this impression by those who ought to be better informed.

Catholicism did not exist; the Popish Church could not have stood its ground in the first centuries, only as a rival; it being itself pagan. To have existed, it must have entered into competition with the worship of that day, and war would have destroyed one of the parties. It might have joined hands, but could not have stood alone, and it has nothing that it can recognize as christian, excepting the name. The Popish church has had to change some of its forms to meet the light of the present day, but not any of its spirit; it is as revengeful and as implacable as ever; it is only waiting the opportunity.

If we understand aright the verses at the head of this chapter, it will help us in the stand we take on the part of christianity and against popery.

This is part of a prophecy by John, and from Christ himself, and in the same Apocalypse as brands popery as an invention from the bottomless pit, and the greatest of all blasphemies. And if John is right, then popery must be wrong, for this is the witness of God himself.

And who doubts it, especially, since it has been fulfilled. None, but infidels, and those interested in palming off the counterfeit.

John says, "And I saw," and the things he saw were all to come shortly. One thousand years is a short time in the history of the world. His vision has now reached the time of Constantine's conversion—the man child that was caught up to God and his throne.

This is the birth spoken of, Constantine's spiritual birth; he was rescued from the pagan world and caught up to the christian; that is, God and his throne.

This woman, or christian church, was filled with the righteousness of Christ, or the sun of righteous, and as she will rise above all other systems, and religions, so did she begin, by putting the Jewish religion under her feet. The moon being its emblem, and the twelve stars are the twelve apostles from which she receives her doctrines.

Constantine's father gave up idolatry and became a christian, and taught the principles to his son, who became a christian; he became emperor, and it is almost certain his father prayed for him, and that might be the reason that he was born pious. God answers prayer. There have been men and women in all ages, born with a desire for piety; have had yearnings and longings after the true God, the laws of God written on their hearts, a hungering after the truth, and many have found God. Others have been led into idol worship, and have never found that peace that belongs to the christian.

Luther was one of these; he tried in his cells at the monastery to obtain peace, tried all the prescriptions that were offered by the church he reverenced at this time, in the form of penances, Ave Marys, counting beads, and all the nonsense of popery, but the more he did the worse he became; no rest day or night; almost a maniac, until the Bible was brought to him secretly by a brother, who had learned God's plan, and for the first time was told that God requires no sacrifice, except a broken heart, and that the just must live by faith; then the light burst in upon him, and he found that peace he had sought for in vain in the musty traditions of popery.

Constantine was one of these sent by God to do his will, and he came at the time John had said he would come.

A great deal has been written about his motives in joining the christians; some say it was self interest, hypocrisy, to gain power,

and many other things, but God's word settles the question. It says, he came with the sun of righteousness in his heart.

This child was sent to make the christian religion the religion of the empire, raised as God raised Pharaoh for a purpose.

Then how much easier to see he became a christian because he loved it, and repudiated the idolatry of his day.

We read of his waiting until the general congregations were dismissed, and then praying with the people, which is the duty and privilege of every layman.

Also preaching on the most sublime and intricate subjects of theology and disputing with the bishops and assuming the character of priest, for every converted man is a prince and priest unto God. And the only real priests since Christ's crucifixion.

There may be many acts of his life that we, from this distance and age of improvement, could not tolerate, but remember he was a warrior, and lived in an age of cruelty; but the world was made better for his having lived in it, and had they taken him for an example, the lot of mankind would have greatly improved, but men are stubborn; and have to be taught severe lessons; therefore this scourge of popery was not allowed to take its course.

And in the after centuries when it did come, it plunged the world into misery, blood, war, rapine, desolation, and a darkness that could be felt, making most men slaves, brutes, ignorant, wretched, and causing such poverty as we in this day have no conception.

And this is the fruit of popery, and this is the blessing they are preparing for us in this almost twentieth century, in free America, in free England, and other places, made free by the use of the Bible only. And this night of horror would have continued till now if God had not sent Luther, and the other reformers with the Bible that had been locked up, and sent it broadcast, and then these dear saints, who co-operated with Luther, and protested, and sent up such a wail of their wrongs to heaven, and to the whole of Europe and other

places, Rome included, that made that arch-enemy, the pope, tremble; and they have not recovered to this day, and by the help of God they never shall.

Oh my beloved adopted country, I am with you in this great wrong; we are brothers in this cause, and I do regret when I speak to find so many not posted in the history of these people. Once read their history, and you will be forever iron clad against their wicked devices.

There are so many books printed that will give such a sickening account of their brutality to your fellow men and women.

Once know, and you would forever spurn any of their doctrines, and have no connection with them, except to do them good—to draw them out of this worse than apostacy, and show them Christ's way of salvation. Before I go farther let me give the opinion of a few others of the religious state of the world in Constantine's day, and then you will see who were christians at that time.

The following is from a work called offices of the Holy Spirit, by Dougan Clark, M. D.

"At the time when christianity was introduced in the world, the mythological religion, of the ancient Greeks prevailed, with greater or less modifications, throughout the Roman Empire. That religion was an idolatrous polytheism. It recognized gods many, and lords many. It had become incorporated with the institutions of almost every country.

The common people accepted, without question, the absurdities and superstitions which this religion inculcated; while they practiced without scruple, the sensual vices and bacchanalian revels, which it sanctioned.

But this was not all, learning and genious were also consecrated to the heathen divinities, and exhausted their efforts in laying exquisite offerings upon their shrines.

In every principal city, some magnificent triumph of architecture would be exhibited to admiring visitors, in the shape of a temple in honor of one of the gods or goddesses.

With brush or chisel, or canvass, or in marble, the most beautiful representation of the human form or face divine, were produced as likeness of a Jupiter, or a Venus, an Appollo, or a Diana, a Cupid, or a Mercury.

Poets and musicians obtained a world wide reputation, by perpetuating in verse or in song, the beautiful stories of legendary lore, wherein the divine and the human, the natural and the supernatural were strangely but skilfully blended.

The interests of the ordinary artisan, were likewise bound up with the idolatrous religion of the world.

Thousands of image makers in many cities would say with Demetrius: 'By this craft we have our wealth,' and opposed everything calculated to bring discredit upon the religion whereby they earned their daily bread, with the angry and despairing cry.

'Great is Diana of the Ephesians.'

There were some evidences indeed that the Lord was preparing our fallen race for its deliverer.

That many were growing weary of the vague and unsatisfactory superstitions of the day—that the world was as it were, pausing in expectation of some great event when Deity became incarnate in the Lord Jesus Christ. However this may be, the apostles were to make no compromise with idolatry.

If they had been only setters forth of strange gods. If they had had nothing to bring before the world except questions of their own superstitions, and of Jesus who was dead, whom Paul affirmed to be alive. If they had simply preached Jesus as another God in addition to the many gods, whom Asia and the world worshipped, if they had simply asked for a niche in the heathen temples, where a

statute of Christ should be placed beside those of their olympic deities, or of their heroes and demi-gods, it is possible that they would have encountered but little opposition.

But the apostles were to proclaim the only true God, and Jesus Christ, whom he had sent.

They were to call upon people to turn from these vanities unto the living God which made heaven and earth, and the sea, and all things that are therein.

They were to boldly assert, even surrounded by splendid edifices, that God dwelleth not in temples made with hands, neither is worshipped with men's hands, because he had written his laws in their hearts, and that the god-head must not be regarded as like unto gold or silver, or stone graven by art and man's device.

They were to preach to Jew and Gentile alike, that there is no other name under heaven given amongst men, whereby we must be saved, except the name of a crucified and risen Jesus.

And that God now commands all men to repent, because he hath appointed a day wherein he will judge the world in righteousness, by that man whom he hath chosen.

At the name of Jesus every knee was to bow of things in heaven, and things in earth and every tongue to confess that Jesus Christ is Lord to the glory of God the Father.

These doctrines necessarily struck at the root of all false religions and were a declaration of war, uncompromising and exterminating war against idolatry.

They aimed at nothing less than the overturning of superstitious opinions and practices which had descended from antiquity, which were established in the popular mind and heart—which were identified with the interests of a large number of the community—and in honor of which had been produced the loftiest creations of genius and art which the world has ever seen.

Now it must be confessed that for a dozen unlearned Galitean fishermen this was no small undertaking.

One man of learning indeed was afterwards added to their number, but even he, in addition to his culture and his talent, was filled with the Holy Ghost, that of the "Apostle of the Gentiles" (Office of Holy Spirit, by Doogan Clark, M. D.) joined together, but this made a wider opening for the coming revived paganism.

It is evident Popery was unknown as an organized power for nearly three centuries after this. It was certainly unknow A. D. 325, the following is evidence so far.

"Still the primacy of Rome was a thing unheard of. Manifestly the 300 Fathers who assembled A. D. 325 at Nicaea, knew nothing of it, for in their sixth and seventh canons they expressly recognize the authority of the churches of Alexandria, Antioch, Jerusalem and others, each within its own bounderies. Even as Rome had jurisdiction within its limits, and enact that the jurisdiction and the privileges of these churches shall be retained." (Wylie history of Protestant, vol 1, page 9.)

Let me say here, even in face of the fear of repetition, if God raised up Constantine to his will, and at the same time denounces Popery as antichrist, could the church that he protected, and joined to the state, be any but christian, or as it is called to day Protestant?

So the church of Christ had fought its way through the courage and fidelity of pastors and laymen to be the religion of the empire, facing death in the most dreadful and sickening manner; truly a wonderful harvest and only begining from a child in the manger, and whose life was sought for, even at that early date.

Had this not been of divine origin we should have heard no more of it after the crucifixion of Jesus; but it came to stay, and will cover the earth one day in the near future, as the waters cover the ocean.

But now a new danger springs up, not from without but from within.

This church so humble, and yet so powerful amid poverty and danger, begins to loose strength amid prosperity. Corruption began to creep in, and from the fourth century the lamp of life began to grow dim. The Bible began to be hidden from the people, and the pastors to change from the humble friend of the family, to the ostentatious head of the church.

Previous to this the pastors of Rome went about as do our protestant ministers of to-day, visiting at each house, praying, singing to and exhorting their flocks, taking their Bible with them instructing and strengthening them in the faith, weeping with those that weep, rejoicing with those that rejoice, and sympathizing with all.

The feet of those that brought good tidings were always welcome.

But now things were gradually changing. The ministers of Christ began to receive large salarys, and to affect titles of dignity. There was in fact becoming a great distinction between pastor and people.

The spirit of the humble Narazine was departing; they usurped authority over the people, and they clung to creeds and councils rather than the word of God.

And Constantine, raised of God to carry out his purpose, encouraged unknowingly the above pride in the ministers; his kindness and defference to them added to their importance. Joining church and state gave strength to the christians at that time, but oh, what a wedge for corruption!

It was the cradle of that coming power, that afterwards bid defiance to kings and everything that stood in its way, even to the blaspheming of God himself.

It was the foundation stone of that Babylon the great, that made all nations to drink of the wine of the wrath of her fornications.

The primative church had been a brotherhood, bearing each other's burdens, and losing their lives, pastor and people together; but now there was forming an heirarchy. Splendor and rank began to show themselves, rites and ceremonies borrowed from the pagan began to be introduced, riches, flattery and power waited upon the bishop of Rome. The Emperor called him Father. The Bible was soon withdrawn from the pulpit and fables introduced in its place. The clergy began to neglect their education. They lost that inward power, without which religion is only a farce.

They used indeed water babtism, but the real baptism of the spirit was lost. And the clergy that once loved their flock and obeyed the voice of Jesus, when he said "feed my sheep, feed my lambs," could do so no longer, having nothing more to give.

And so they became austere, proud, and even in some cases ferocious, and forgot the real relations to the laiety, held themselves aloof, giving their time to doutful pleasures, to wine and other amusements.

So their lamp went out, and with it the people became starved, and their knowledge of God became very feeble—the teachers, havlost their spiritual life, could no longer impart it.

The bishop of Rome now wore costly clothing, gave banquets, and traveled in litters. This caused the woman (the church) to hide herself and to go, as John said, into the wilderness, (see Revelation XII, 6) where a place was prepared for her of God, that they should feed her there, a thousand, two hundred and three score days (1260 years) that being the time popery should have power, and while that power lasted, the world would be in a wilderness state. Afterwards she would come forth again with greater brilliancy.

God has always reserved to himself, ten thousand, that have not bowed the knee to Bad, and so it was then. This church was

nursed in the place prepared for her, namely in the hearts of his hunted and persecuted people, and we hear of them all through the dark ages.

Sometimes it will be in the company of such brilliant, and God-fearing men as Luther, in Germany, and the host that followed him, or with Zwingle or the Swiss church, the Waldenses and the church of the Alps, with Wicliffe and Lattimer of England, Knox in Scotland, the great Calvin of France with the martyrs, Huss and Jerome, and the millions that gave their time and lives in all countries.

We find it also nursed at the stake, the rack, the dungeon, the inquisition, the massacres, and everywhere in the hearts of those protesting against popery, and serving the true God, against all perils. We shall devote a few chapters on the subject of Atrosities used by this horrid power to crush out this woman (the church) and to prevent her coming out of the wilderness.

Any man or body of men, can easily practice a mechanical religion, especially when it is accompanied with great pomp, music of the choir, fine dresses, a large congregation, a fine church or cathedral that echoes and re-echoes every sound, and gives to the place the appearance of a sacred character; this can be found anywhere—in the Hindu Temples, in the mosques of Turkey and Egypt, at the Buddhist gatherings, Roman Catholic cathedrals, in fact this is about all they have, for their gods are gods of clay, and this ritualism is a substitute for the heart religion of Christ, and has been practiced by the nations of the earth.

And whatsoever forms each religion may adopt to distinguish them from each other, still the vital principle is the same.

Many have been heard to say, Oh, the world is full of religions, hundreds of them, and we are puzzled to know which is right.

You need not be confounded for with all the outward show, there are but two religions in the world.

One of Christ's and one of man's.

If you compare these latter, of what ever name, you will find they are all the same. They are all the religion of the head, invented by Satan. They are all of a sacrificing character, doing something to earn the future, whether it be the hunting ground, paradise, heaven, or whatsoever name they give it; still they are praying for it in money or works.

Where is the difference between the Hindu who allows himself to be drawn up by a pully with a ring or hook fastened to his flesh, inflicting self tortures, or the horse hair or wire shirt next to the skin that the penance of the Roman Church requires? or the Hindu devotees dragging the car of juggernauts and immolating themselves?

The religion of Christ does not require self-torments. It teaches men to endure that which God is pleased to put upon them for disciplinary purposes.

They do not have to pay for religion, it is given free by faith in him who gave his life for them; and as he is righteous and won for them a full salvation, so do they accept it by faith, and his righteousness stands in the place of their canceled sin.

And again, what secret satisfaction the dying Brahmin feels when holding the tail of the sacred cow, and by this means he thinks to enter heaven. Now where is the difference in the spirit of this idolatry, to the dying Roman Catholic feeling satisfaction in the eating of a wafer God, the last offices of his church, and thinking this will in some way or other, open for him the gates of heaven, or purgatory no matter if he has repented or not?

Who is responsible for all this wickedness? For it is nothing else but Satan keeping hold of his victims to the last moment, and keeping them from looking to Jesus by these human inventions. Oh, ye priests so-called, stop! for you are responsible. God will require the blood of these poeple at your hands.

Take the Japanese Buddhist; they have even their Protestants. For the members of the Shin sect founded in 1213 (this is a denomination growing out of Buddhism) protest against penance, fasting, pilgrimages, convents, monastries, hermitages, charms, amulets and the reading of the Buddhists' sacred books in an unknown tongue, and this is only a part they objected to.

So we are not the only protestants in the world for these heathens see the wrong, and their protest is against that which is essentially popish.

When a church begins to introduce ritualism, which is of itself a form of idolatry, it is apt to lose the worship of the heart towards God; a coldness takes place; they lose their first love.

So it was with the primative church in the day of Constantine; we find the ministers at the council of Nice, showing the fruits of their loss of love in their unseemly conduct.

We do not say a church or an individual could not be a devout christian, and still follow these forms, he may be so accustomed to them, as not to notice or be affected by them. Still there is a great danger in their use.

A christian might be called into a saloon or worse place, on business or for his church, and yet not be contaminated. Another might go of less guarded habits and fall into its evil embrace.

The Jews had fallen into great errors, but Christ came to sweep away all the evils of existing things, and to introduce something better. The Jewish religion as given by Moses, and from the mouth of God, was a type of the beautiful spiritual religion that Jesus was now about to introduce to the world; had the Jews followed it as laid down by Moses, there would not have been the confusion existing that Jesus found when he came. The thousands upon tens of thousands of sacrifices that had been offered, only pointed to the one great and final sacrifice he was now about to offer in the person of himself.

The Jews had become, pharisaical, ritual or outward, and Jesus tells them these things are not acceptable to God, unless the heart is with it. So he calls them hypocrites, painted sepulchres, and listens only to the worship of the heart.

The Jews had buried the original law under the forms of their tradition, still with all this, they were not so corrupt as the gentiles, who were strictly idol worshippers.

The Roman Catholics have hidden every vestige of christianity under the traditions of their church, and if the Pharisees were not acceptable, how much less a chance have they.

At the time of Constantine, christianity had made great progress, and a great dispute arose at Alexandria.

Arius, a presbyter of the Alexandrian church, taught that the Father and Son were not one, but that the Son was a seperate being from, and inferior to the Father; and that the Holy Spirit was created by the Son. Alexander, the bishop of Alexandria, denounced this doctrine, and maintained the doctrine of Holy Trinity.

A quarrel ensued between the two which became so bitter and so generally divided the people of Alexandria that Constantine felt bound to notice it.

So at the council of Nice in Bithyma, A. D. 325, this doctrine of Arius was brought before them and condemned, and the doctrine of the Trinity established.

Paganism was reviving in Egypt under the short reign of Julian the Apostate, (the same as it has revived since under the name of popery) but in 379 the emperor Theodosius I. made an effort to root it out.

He issued a decree that his subjects should adopt the christian faith, as settled by the Nicaean Creed, and ordered that the pagan temples should be closed. Alexandria at this time contained a

large pagan population learned and cultivated studends in the schools of phliosophy.

These bitterly resented the emperor's order.

Theodosius gave further orders to destroy the idols in the pagan temples.

The christians, aided by the imperial troops, broke into the heathen sanctuaries and destroyed the idols and the buildings.

The great temple of Serapis, which for ages has been the shrine of paganism, and desecrated and plundered, and its invaluable library of 700,000 volums destroyed.

The pagans flew to arms, and several battles were fought in the streets of Alexandria.

The imperial troops were successful and the pagans were driven from the city, and christianity was supreme in Egypt.

The emperor Theodosius, was a Trinitarian and once reversed the policy of his predecessor and displaced all the Arian clergy, and appointed Trinitarians in their place.

The Arians were persecuted and this was acceptable to the christians of Egypt, a large part of which were Trinitarians.

They gave the emperor a loyal support, and during this reign Egypt was one of the safest and most devoted of his provinces.

It will be interesting here to notice how much christianity, though triumphant over paganism was effected by it.

It would be unreasonable, says Sharpe, to suppose that the Egyptians, on embracing christianity, at once throw off the whole of their pagan cities. They continued to make mumies of the dead bodies.

Among other things, they had figures of the Virgin Mary standing on the new moon as she ascends up to the heaven.

This seems to be borrowed from the goddess Isis, who in her character of the dog star rises heliacally in the same manner.

The tapers even now burnt before the Roman Catholics' alters had also from the earliest times been to light up the splendors of the

Egyptian alters in the darkness of their temples, and had been burnt in still greater numbers, in the yearly festival of the candles. The playful custom of giving away sugared cakes and sweetmeats on the 25th day of Tybi, our 20th of January, was then changed to be kept fourteen days earlier, and still marks with us the feast of Epiphany or Twelfth night.

The division of the people into Clergy and Laity, which was unknown to Greeks and Romans, was introduced to christianity in the fourth century, by the Egyptians, while the rest of christendom were clothed in wollen. Linen, the common dress of the Egyptians, was universally adopted by the clergy as more becoming to the purity of their manners. Linen, says the Book of Revelations, is appointed for the saints.

The Egyptian priests, shaved the crown of the head bald. (History of the world, by James & McCabe, page 134-137.)

It is evident from these things, Roman Catholocism, did not exist as an organized body at this time, although the paganism from which it sprang, was mixing itself up with christianity and corrupting it, and in due course of time, the people in large numbers returned to the old bondage.

So that when this power (popery) came up from the bottomless pit, in full force, in the seventh century, it had less opposition to face and less martyrs to make than it would have had in any of the previous centuries.

It might be asked here, how did popery establish itself? We have explained it in another chapter, but we will say that popery, and that great apostacy Mohammedanism, came in about the same time. Mohammed, tried to win the world by proselyting, and gained scarcely a dozen people in as many years. He then equipped an army of men and horses and began to force the world to his religion by the use of the bayonet, and so brought the people to accept his creed, and as he became more powerful, he

overcame Arabia, Egypt and other places, and at one time threatened the whole of Europe. They devastated the countries they conquered by fire and sword, and this was the means he used to show people he was a prophet sent by God.

Popery began by creeping into the churches as christians, and then corrupting everything and everybody as fast as they could. Their greatest strength lay in politics, filling up every office with their tools, getting all the power by bribery, and every specie of cunning, and underhanded work.

Money was their god, and they bought over at first all they could, to their way of thinking, but afterwards they found the stake and the rack an easier method.

Contrast God's plan of winning over the world by the Gospel instead of fear, terror hatred, and all the arguments of Satan. He offers love, and gets possession of men's hearts and firmly holds them forever.

We have stated that Paul speaks of apostacy; it began in his time and continued later on as the church had rest.

We have also stated that the clergy and bishops began to have large salarys, and that corruption began to creep in—perhaps to mention one case will be sufficient.

About the year 250 to 260, we find one, Paul of Samosata, living in splendor (Bishop of Antioch), and by his pride and luxury, making the christian religion odious in the eyes of the Gentiles, corrupting the clergy under him and introducing young and beautiful women as his constant companions at his leisure moments, and departiug from the orthodox faith, bringing into the church those things that are now called Catholic. So this man was not shielded behind monastic walls, but was degraded from his living, and another bishop appointed in his place.

This is a sample of how the church became impure, and after the fourth century such things were done and introduced that quite

changed the face of the primitive church, and opened the way for Popery—not all at once, but by degrees and at long intervals.

On the other hand we have had before Constantine's time, such good bishops as the really pious Origen of Antioch, who believed in the Gospel and who preached it to his people, as well as to Kings and Emporers.

Gibbons says: "Faithful to the doctrines of the Apostle, who in the reign of Nero had preached the duty of unconditional submission: the christians of the three first centuries preserved their conscience pure and innocent of secret conspiracy or open rebellion.

While they experienced the vigor of persecution, they were never provoked, either to meet their tyrants in the field, or indignantly to withdraw themselves into some remote and sequestered corner of the globe. The Protestants of France, of Germany and of Britain, who asserted with such intrepid courage, their civil and religious freedom, have been insulted by the invidious comparisons between the conduct of the primitive and the reformed christians.

Perhaps instead of censure, some applause may be due to the superior sense and spirit of our ancestors, who had convinced themselves that religion cannot abolish the unalienable rights of nature.

Perhaps the patience of the primitive church may be described to its weakness, as well as to its virtues.

A sect of unwarlike plebians, without leaders, without arms, without fortifications must have encountered inevitable destruction in a rash and fruitless resistance to the master of the Roman legions.

But the christians when they depreciated the wrath of Diocletian, or solicited the favor of Constantine, could allege with truth and confidence that they held the principle of passive obedience, and that in the space of three centuries their conduct had always been conformable to their principles.

They might add that the throne of the emperors would be established on a fixed and permanent basis, if all their subjects

embracing the christian doctrine should learn to suffer and obey. The state of the early christian were a wonder to many of the pagans; some admired their patience, and their courage under great trials. Others enraged at their presumption to break in upon their national worship which they had enjoyed for many centuries.

They seemed just as astonished as many papists do to-day when you offer them the Bible.

Secular history gives many details of christian persecution at the commencement but the Bible gives us the most wonderful in sight. (See Hebrews II, 33.) It speaks of those who through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword. Find the rest in the above chapter, and see if this class of people correspond with most of the so-called christians manufactured by popes, priests, and so on. It cost something to be a christian in those days. Men and women were liable to be taken without warning at the public festivals and thrown to the wild beasts.

Gibbons says, "On these occasions the inhabitants of the great cities of the empire were collected in the circus, or the theatre, where every circumstance of the place, as well as the ceremony, contributed to kindle their devotion, and to distinguish their humanity.

Whilst the numerous spectators, crowned with garlands, perfumed with incense, purified with the blood of victims, and surrounded with the alters and statues of their tutelar deities, resigned themselves to the enjoyment of pleasure, which they considered as an essential part of their religious worship. They recollected that the christians alone abhorred the gods of mankind, and by their absence and melancholy on these solemn festivals, seemed to insult or to lament the public felicity.

If the empire had been afflicted by any recent calamity, by a plague, a famine, or an unsuccessful war; if the Tyber had, or if the Nile had not risen beyond its banks; if the earth had shaken, or if the temperate order of the seasons had been interrupted, the superstitious pagans were convinced that the crimes and the impiety of the christians, who are spared by the excessive lenity of the government, had at length provoked the divine justice.

It was not among a licentious and exasperated populace that the forms of legal proceedings could be observed, it was not in an amphi-theatre, stained with the blood of wild beasts and gladiators, that the voice of compassion could be heard. The impatient clamors of the multitude denounced the christians as the enemies of gods and men, doomed them to the severest tortures, and venturing to accuse by name some of the most distinguished of the new sectaries, required with irresistable vehemence that they should be instantly apprehended, and cast to the lions.

The provincial governors and magistrates who presided in the public spectacles, were usually inclined to gratify the inclinations and to appease the rage of the people by the sacrifice of a few obnoxious victims.

This being the state of things, what deep conviction of the truth of the Gospel, and what great grace it required for the christians to live such an isolated life.

They could not join in the courts or pleasures of the day, for these were repugnant to the new born light they had received, and which their conscience could not but condemn. They had learned to commune with the living God, and to worship idols they saw was not only wicked, but useless; it filled their hearts with pity and love for their persecutors, and they would gladly have led them all to the foot of the cross, as the christians of to-day would welcome their descendants, when their bigotry and superstition does not prevent; however a great many were drawn out of darkness into light, then, as now—But one more proof.

In the time of Diocletian A. D. 303, a general edict of persecution was published against the christians, and all their churches in all provinces were to be demolished, and under the fury of Galernis, generals, tribunes, officers, &c., repaired to the principal churches of Niconiedia, and open, they rushed into the sanctuary and searched in vain for some visible object of worship, but they found no images of any kind, (no Virgin Mary) and they were obliged to content themselves with burning the volumes of the Holy Scriptures.

Had this been a Roman Catholic church it would have been filled with images, instead of God's holy word, but in many places corruption was creeping in and the Christian church, was permitting herself to be overtaken by the spirit of the ages that lay behind her.

There came an aftergrowth of Jewish ritualism, of Greek philosophy, and of pagan cermonialism and idolatry, and as the consequence of this three-fold action the clergy began to be gradually changed from a teaching ministry to a sacrificing priesthood; this made them no longer ministers or servants of fellow christians; they took the position of a caste claiming to be superior to the laity, invested with mysterious powers. Thus there arose an heirarchy assuming to mediate between God and man.

And while this corruption was creeping in through the pride of a few of the clergy, the christian laymen were true to the teachings of the Gospel, and as we can read their character and their piety by the above incidents, can we not see a distinction between them and those we call Roman Catholics?

The writer has read many works on this subject, and they all denounce it; some think it began with the apostles. Very few realize popery to be what it is; one author, on the popes, in his introduction confesses he cannot find anything to connect it with the primitive church. So he says it will be safer for him to adopt the line of succession as given by the traditions of the church, and publish their statements, commencing with Peter, until he can get

something from history to begin with, and this is how a great many historians do, and under that impression confound Christianity with Romanism, and thus helps to keep up the farce.

Nearly all critics in denouncing the errors of the dark ages, call it "the church, the christian church," and by these means, their wicked actions and heresies are laid to the real christians, not stopping to analyze the two systems, and satisfy themselves whether their actions agree with the teachings of the founder, Jesus Christ.

And here is a great error. They content themselves by relying wholly on worldly wisdom and secular history, leaving out the greatest of all helps, Bible prophesy and its fulfillment. Spiritual things must be spiritually discerned.

The history of this so-called church is made so plain to the spiritual Bible student that he sees the beginning and then marks the developement, and looks with great faith for the last act, which is to crown its earthly career, and I admit without this faith I should feel staggered at its audacity and pretentions; should feel from the great effort they are now making to corrupt most countries and also the boasts they are making publicly, that it is only a question of time that a second edition of the dark ages is in store for the world. But he who said to the great sea, "so far shalt thou go, and no farther," has said in his prophecy to this worse than apostacy, "Thy day is limited. I will bring thee to account. My glory, (not thine) shall cover the earth as the waters cover the ocean. Thy glory shall wane, as the sun of righteousness rises, with healing in its wings. I will take this glory as my own, and not receive it as thou art doing, from the enemy of mankind, from whom I once refused it.

My holy book, my legacy to my children, shall be honored, and be the friend of every family that loves me. While thy wicked traditions that you have forced on my people with cruelty, bloodshed and deception, and by such means have dishonored me shall be

scorned, destroyed and finally blotted out, and you shall be punished as promised in the XX. Revelation, 10.

And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

It may be said in answer, why take so much notice, and why sound such an alarm, if God is going to blot out this evil? The answer is, God works through his people, and is willing and waiting for us to do our part. If we allow this growing hierarchy to gather great headway it may take years of bloody internal revolution to root it out.

And if we, through indifference, carelessness, apathy, or by not posting ourselves as to the facts, let it get beyond our strength, then the Lord may allow a war such as was necessary to blot out the evil of slavery, or he may bring some pestilence, or something that may shake us from the very center.

Be warned in time.

CHAPTER IV.

LUTHER AND TIMES OF THE REFORMATION.

"The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth, shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." See Revelation XVII, 8.

THE above verse, with the context, seems strange, and contains language unintelligible, until we have mastered the situation.

It was a marvel to John the Revelator, until the angel in the seventh verse, explained it to him. He has been speaking by symbols of a great power, as yet to come.

And this power is represented as a woman arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls. And in her hand a cup full of abominations and filthiness of her fornications.

It was also written (see fifth verse) upon her forehead, Mystery, Babylon the Great, the mother of Harlots, and the abominations of earth.

John saw (in the sixth verse) this woman, in the far distant future, when she was ripe. Drunk with the blood of the saints and martyrs of Jesus, and he wondered with great wonder.

This woman (eighteenth verse) is that great city, Rome, which reigneth over the kings of the earth. Some commentators think the words "Great City" mean the whole of the countries over which this woman reigneth or did reign; be that as it may, it includes Rome. Catholics tell their people this means the first Babylon, but that could not be, for at the time of this vision, about 75 to 80 A. D. the old Babylon's power was not yet gone; she was on the wane: the fiat of her destruction had gone forth, but Papal Rome had not as yet earned the title, "Babylon the Great;" all her wickedness was in the future—she had yet to come. This power, or church, styled beast, had not as yet entered on her stage, therefore it must mean Rome, and there has been no power since that time to answer the description but Rome, and she has filled the prophesy to the letter.

Now this power, or beast, was to be so terrible, it was to make war with the saints of God and prevail for a time, and it was, and is not, and yet is, we can explain that only by calling it a resurrection or revival of something that had had an existence before, had been suspended, and was now in force again.

John's vision was in chronological order as to time, so when this power came up out of the bottomless pit, it began to exist again, but under a new name, which was that of christian. but before suspension it was the old paganism.

It now took the sign of a lamb, but it was the same old dragon. The characteristics the same, nothing changed but the name, excepting it was now full of rage. and was bent on dreadful slaughter.

It was the oldest idolatry in the world, it had lived all through the ages, was in existence when Jesus came, and was only removed in Constantine's time, when the religion of Rome became real christian, joining church and state, suspended it, and so for a time it was not, but in the year 606, as seen by John, as well as proved by

history, it began a new and dreadful existence, and soon after, making war on the followers of the Lamb exterminating them as heretics.

Or, as we might term it, getting in the real church, robbing them of their name, which is christian, murdering them in their own, which is the real heretic, and setting up in their old business, paganism. But under the name of christian, and this is the only relation I can find this Roman Catholic church ever had to the real church, that of a Usuper, robber and murderer.

Now let us remember this beast or great power was to ascend out of the bottomless pit. What can this mean?

It must be something dreadful to let loose a great power on earth from such a place, and in what form will it come?

Will it be a regiment of satanic fiends so frightful that every one will flee for safety? Oh, no!!

It will be an awful thing, robbing men and women of body and soul, life and property, but it will come in disguise.

It will come in the form of a church, its object being to destroy the real church that Christ has built.

One would hardly think it would dare to come, but it will, for John saw it in the future.

Daniel also saw it centuries before. (See Daniel VII, 7.) "After this I saw in the night visions and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and broke in pieces, and it was diverse from all the beasts that were before it, and it had ten horns."

This is the same beast that John saw and another prophecy of the coming power, to be known as Babylon the great, they both agree as to its destructive power and also that it is to make war against the Lamb, and against his saints.

And in order to deceive and gain power, it disguises itself as mentioned above in the form of a Christian church.

"And I beheld another beast coming out of the earth, and he had two horns, like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed." (See Revelations XIII., 11-12.) Here are two powers, both coming from the same place; the one a political, that did the stamping, tearing and devouring for the other, which is the spiritual, but both exerciseth the power of the first beast. The first beast made war against the lamb's saints, in the first to third centuries, under such men as Nero and others; this new power now coming up, simply takes their place; they had been suspended from Constantine's time and the one coming out of the earth is the Latin church.

So while it pretends to be a christian church, it is in reality the power of darkness let loose, in order to pull down what Jesus and the apostles had begun.

Mr. Benson remarks on this subject: "He was, and is not, and yet or according to other copies, and shall come, and shall ascend out of the bottomless pit. A beast in the prophetic style is a tyrannical, idolatrous empire, and the Roman empire was idolatrous under the heathen emperors, and then ceased to be so for some time under the Christian emperors, and then became idolatrous again under the Roman pontiffs, and so has continued ever since.

It is the same idolatrous power revived again, but in another form, and all the corrupt part of mankind, whose names were not enrolled as good citizens in the registers of heaven, are pleased at the revival of it, but in this last form shall go into perdition or destruction; it shall not, as it did before, cease for a time and revive again, but shall be destroyed forever." (Rev. A. Brunson, key to the apocalypse, page 128.)

As this power is from Satan, he will crush anything and everything that comes in his way, but he will use deceipt, where it will carry out his purpose in the same manner he did at the beginning.

God said to the pair in the garden, "Thou shalt surely die." Satan says, you shall not surely die; he sets up an opposition; does not come in his own character, but comes in disguise, opposing God.

Fights him with counterfeit weapons; he has done so all through the ages.

God made man to worship him; Satan persuades him to worship anything and everything, so long as he can draw their hearts from God. Up to this time they have made gods of fish, flesh, fowl, insects, reptiles, men, women, sun, moon, stars and everthing their master has suggested, but now in this revival, he is going to surpass the past, he is going to add a new god, of flour and water, in the shape of a wafer, and call it the host, and have it carried around in long processions, and a certain class of men and women bowing to it.

In the fullness of time, God sets up a church on earth at the expense of his son's life, also his followers, and thousands are converted and Bible salvation is preached, and in the fourth century it becomes the religion of the greatest empire in the world of that day, and draws men away from these gods the enemy has set up.

He has opposed it from the beginning with the greatest cruelty, but it gains ground, and he now so corrupts it that in the seventh century it is ripe for his purpose, when lo!! a church springs up from the bottomless pit; a church to fight a church, and then the war begins all over again, and the followers of the lamb are again called heretics, again hunted to death by this resurrected power, and this time he is determined to kill it, only the gates of hell are not to prevail.

God gave us a Bible, and it came periodically. The first five books by Moses called the pentateuch are observed for a time by most of his people, and always by a few, but the devil is making war on it, and as it increases in volume, so does he find a way to neutralize it, and at last when it becomes a full volume, old and new testa-

ment, then he gets this church of his to denounce it, and forbid its reading, and so destroy its use.

It is almost lost, some manuscript here and there chained to some altar and printed in latin, that the people do not understand, or many of the priests, a few refer to it for state purposes, and that is all the good the word of God is doing at that time, within the circle of this church.

At last, when this scarlet woman is drunk with the blood of the saints, then God sends a fresh supply, in Luther's time, and they are sewn broadcast. to the people, and open their eyes. Then Satan, he gets up his friends to make war on it again, and burns every copy they can lay their hands on, but the printing press God has sent now, and they are made faster than they can burn them. Well what next?

He sets to work, and prints one for himself with changes in it that suit his purpose, but still it is a Bible; and he keeps many of his people too poor to buy one, and too ignorant to read it, but this does not wholly suit his purpose, so he makes his church preach against it, and forbid its reading, under high sounding penalties that they have no power to enforce; but the people have been kept so ignorant that they do not know it.

But somehow Satan is loosing his grip and many will read it, so when they cannot help it, they allow an edition of their own, changed of course, and call it the Catholic Bible, and then they must not think for themselves, but come and we will explain it to you—and a pretty explanation they give—and so the devil fights the Bible with a Bible, and the poor dear souls are so full of superstition, they believe what is told them, and some Catholics will hardly have it in their house, because they are told it is a Protestant version, and therefore must be wrong; this is one of the weapons of this terrible beast.

One case is known of a member of a Catholic family becoming a Protestant, and a nicely bound Bible was given. After great persecution this member went back to live again with the family, and took

home the Bible. On the party giving it, making a pastoral call, the Bible was on the floor; it looked as if it had been made a footstool of by some member of the family; this is how this so-called church treats and causes to be treated the word God has sent to guide us to heaven. Surely those words in Revelation XXII. 18-19, will apply to this so-called church that imposes such dreadful work on its members.

"For I testify unto every man that heareth the words of the prophecy of this book.

If any man shall add unto these things God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

And so the centuries travel on and the people are groaning under this great incubas and looking for a deliverer; and thousands wonder what such a church is for, except to swallow their money.

Others through the dark ages have investigated the subject, and have satisfied themselves as to its real character, but they are kept quiet for fear of this terrible beast; he has got it all in his own hands now and he stamps out any and all that oppose him, friends and foes, all the same; he respects nothing but money and its worth. Kings and emperors, and all in authority fear him, few love him, and the multitude are so ignorant and are kept from thinking by fast days, feast days, saints' days and carnivals. Saints' days have become so numerous that at last they have to form a junction, lump them together and call them all saints' days, and the darkness is as black as night; poverty and wretchedness the rule, wealth and happiness the exception, and the religion of Jesus Christ and the apostles, where is it? Ah!! where is it all gone? Nothing left, torn down; and in its place, mountebank tricks in the shape of mass and confession, and a host of things to steal the head, but nothing to comfort the heart.

So at last a light begins to appear in the sixteenth century, at the Schloss Kirk in Wittemberg. Something is nailed to the church door, merely a piece of paper. Ah! exclaims the Pope, what is it? Who dares to nail anything without my sanction? Who is it? Luther, you say his name is, and what did he nail? A Thesis! against me and my rule!! A protest against the vicegerent of Christ. I will show him what it is to dare to fight against me.

And now the beast shows his terrible teeth, and brings out Anathemas and excommunications. Bulls are sent with leaden stamps enough to scare the armies of Europe with all the kings at its head, but somehow, it for the first time does not scare worth a cent. Luther hears an inner voice that says, "fear not, I am with you, be not afraid, I am your God"—and he is used to this voice; he knows it is his heavenly Father speaking to him, and he trusts it, and that being the case, he becomes invulnerable, and so the pope's bulls miss fire, and the world gains courage, when Luther appoints a public meeting, and for the first time in the history of popery, as far as the writer knows, burns the pope's bull openly.

This daring act draws some of this terrible beast's teeth, and puts him in such a rage that he foams at the mouth, but is perfectly impotent as far as Luther is concerned, but he has many teeth left, and his day for mischief is not yet over.

But who is this Luther who can put such a holy man as the pope is, or ought to be, in such a terrible rage? Is he some great potentate, king, emperor, Caesar, Pharaoh, with fleets and armies to back him?

Without this he of course would not dare to enter the lists against such a terrible foe—a man accustomed to having all the powers of earth kneel at his feet, whose very nod was law, and who has thousands of messengers of death at his disposal. Who has—or at least says he has the keys of heaven and earth entrusted to him; who has had delegated to himself more power than God the creator,

if we can only think so—then this Luther must be a power greater than Alexander, or any of the conquerors of the earth.

And yet, after examining the whole of his forces, we find him simply, what? One man—alone! The son of an honest man, a miner, and at one time to poor to buy the books his son, Martin Luther, ought to have; but his father was a man who loved and feared God, and this is perhaps the reason God honored him by giving him such a son. Surely the words of this hated Bible are here brought into effect which say, "He causeth the weak things of this earth to confound the mighty."

And so this one man nailed his Thesis at a door belonging to Holy Mother Church socalled, containing ninety-five propositions on the doctrine of indulgences. Why did Luther choose this particular time to do this? Those who have read his history, know he was from his youth one who, like his father, loved and feared God; therefore why not do this before.

It is said "the last straw breaks the camel's back," and this last straw had just been laid on him—his patience was now put to the straining point in the person of a man named Tetzel, who had been appointed by the Archbishop, to go about the country selling at auction, indulgences, to raise as much money as he could squeeze out of the people.

"So he carried me away in the wilderness and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy." (Revelation XVII, part of 2.) Was not this Tetzel, in doing his master's work, and also a work congenial to his own heart, blaspheming the God of Heaven? Who was John Tetzel? He was a man with a stentorian voice; he was a Friar; he came to sell indulgences, and when he and his company entered a city beating drums, waving flags, bells ringing, tapers blazing, his custom was to go straight to the cathedral, having a great flaunting red cross, which he sat up in the front of the alter; he also had a strong iron box to receive money

for pardons granted; he had in his pocket permission from the pope, so all churches were open to him, and it was easy for Mr. John Tetzel to set up in business in every town, without any cost, and all the money he received was profit, for he gave nothing in return but promises; this is about all the Roman Church ever gave, promises, made to be broken.

Let us now take a peep at Mr. John Tetzel, as he opens the auction sale for the salvation of souls.

He begun like our modern auctioneers, to speak on the wonderful advantages of this particular sale. The churches were generally crowded, brought by the drums, bells, etc.

He said in effect that never in the history of the church had such a grand offer been made, and if you live till you are all gray headed, you will never have such a chance again; the gates of Paradise are now fully open; if I only close this sale the gates will be shut, and you will regret it as long as you live.

I offer you to day God's most precious gift, indulgences; not only for sins committed, but sins you intend to commit; these indulgences are all properly sealed, so you have only to put money in the box, and become the holder of one or more of them, and then you are settled for life.

And then pointing to the great red cross, he assures his hearers that it is as potent for pardon, as the cross the Saviour died on. And now my friends, you fathers, mothers, brothers, sisters, husbands, wives, I do not sell only indulgences for you, but for those that are dead; for those dear friends of yours that are now in purgatory; all you have to do is to drop in your money and as soon as it chinks against the side of the iron box, out pops their souls from purgatory and their misery is at an end for ever.

And we must remember purgatory was believed in by nearly all in those days, and was to them a dreadful reality. Even Luther had not yet had his eyes opened to this horrible cheat.

And so this paid montebank of the pope went on extoling his useless wares, and quoting scripture in a sickening manner. One quotation will be enough for us.

"Blessed are the eyes which see the things that ye see, for I tell you that many prophets have desired to see those things that ye see, and have not seen them, and to hear those things that ye hear and have not heard them." It makes one shudder when we read such wickedness.

But the pope and arch-bishop knew their man; he had been once sentenced to be put in a sack and drowned for a wicked crime, but was pardoned, perhaps for the purpose of doing this horrid work. He had once held the office of inquisitor, therefore how much blood must there have been on his hands.

But this wretch left nothing undone to fill his box; in each place he appealed to God, to the pope, to the sufferings of purgatory, to the blessings of heaven; he would for sometime continue to talk in this strain, when he would suddenly run down from his pulpit, and throw a coin in the box, and that would be followed by a perfect shower of money.

All this will be denied by the priests, but it is a matter of common history. and a great deal more; this is only a tithe of the facts, and there were three keys to this box, Tetzel kept one, the cashier of a firm in Ausburg another; this last firm was the agent of the elector, and arch-bishop of Maniz, who formed the indulgences. The third was in the hands of the civil authority. From time to time the box was opened in presence of a notary public and its contents counted and registered.

So this wicked blasphemy was known and allowed by all the powers, from the pope downward, and would it not be well to copy here one of these letters from History of Protestantism by Rev. J. A. Wylie, Vol. I. page 258.

"The form in which the pardon was given was that of a letter of absolution. These letters ran in the following terms: May the Lord Jesus Christ have pity on the N. N. and absolve thee by the merits of his most holy passion. And, I, by virtue of the apostolic power which has been confided to me, do absolve thee from all ecclesiastical censures, judgments and penalties which thou mayest have merited, and from all the excesses, sins and crimes which thou mayest have committed, however great or enormous they may be, and for whatsoever cause, even though they had been reserved to our most holy father the pope, and the apostolic see. I efface all attainders of unfitness, and all marks of infamy thou mayest have drawn on thee on this occasion. I remit the punishment thou shouldest have had to endure in purgatory, I make thee anew, a participator in the sacraments of the church, I incorporate thee afresh in the communion of saints and I reinstate thee in the innocence and purity in which thou wast at the hour of baptism so that at the hour of death, the gate through which is the entrance to the place of torments and punishments shall be closed against thee, and that which leads to the paradise of joy shall be open. And shouldest thou be spared long, this grace shall remain immutable to the time of thy last end. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Brother John Tetzel, commissioner, has signed it with his own hand.

For what purpose was this sacrilige allowed and invented by pope Leo X.?

He cared nothing for churches or christianity; the life and death of Christ was to him nothing but a fable; still he was fond of appearances, and as the church of Rome had been permitted to become a ruinous pile, greatly out of repair, the project came into his mind to pull it down and replace it with one that would excel anything in the world. It would cost millions to do it, but what of that? The church of Rome never had any scruples, their motto being, "the end

justifies the means," so he got up the plan of selling indulgences by wholesale, to find the money, and sold licences to all countries in Europe, and formed them out of different parties.

Germany was farmed out to Albert, arch-bishop of Mainz and Magdeburg, and the latter sent this man Tetzel through Germany, with his great red cross, carried by himself and on which was suspended the arms of the pope, in front of the procession; on a velvet cushion was the pope's bull of grace, and behind were the mules laden with bales of pardons for those only who had money to pay.

And by these means Leo went on building the church of Saint Peter.

The people had been fleeced in so many ways, had always paid for indulgences, were used to paying for festivals and church fairs called Kirmiss, and so many other things, but this was too bold even for the sixteenth century, and although it brought in vast sums of money, it set the people thinking, and that is the last thing the Roman church wants to see; they hate a thinking people.

The character of Tetzel was known to the German people; his narrow escape from being tied up in a sack and thrown into the river, and they thought it strange he being so guilty, should become a pardoner of sins. He was traveling from town to town, putting up at the best inns, living on the best, making men carry about his stock in trade, he paying them in letters of indulgence, and so he came within a few miles of the home of Luther; and when he heard of Tetzel and his acts he determined to oppose him.

Luther, who had not yet left the church of Rome, still acted as a confessor, and on some folks confessing crimes to him, he told them they must abandon their sins, or he could not absolve them, but they had no thought of leaving off sinning. Had they not Tetzel's indulgence papers in their pockets to sin as long as they lived? They on finding the papers were useless and that God could only forgive them on their repenting; so having paid their money

for these papers, they went back to Tetzel, who flew into a rage, foaming at the mouth and built a fire in the market place and said the pope had given him power to burn all such heretics in the flames.

And so Luther who was not yet fully aware of the wickedness of his church, and not knowing the pope had farmed these indulgences to the Prince Arch-bishop of Mainz. wrote to him, begging him to stop such proceedings that was a scandal to religion, and a snare to the souls of men. How this looks like walking into the lion's den.

Still Tetzel went on for a time selling his indulgences, and Luther preached repentance and faith in the Lord Jesus Christ. And in these men the two religions met, the religion of man and the religion of God—or in other words, Christ's Church and the Church of Rome.

And again, is not this Tetzel a fair specimen of a man brought up in a school headed by a pope, who treated the sufferings of our Lord as a fable; does he not partake of the character of the beast who was to come up from the bottomless pit, spoken of at the head of this chapter?

And who according to Daniel was to stamp and destroy holy people?

Does not his rage and passion and the fire he built show he would stamp and destroy, like his master, everything that opposed him in his evil ways, and had he not been so surrounded by the friends of Luther, and the latter being also under the protection of God, he would no doubt have carried his purposes into effect. We can scarcely realize what it was to live in those days.

And does not Luther show the real christian spirit, a man like his master, made perfect by suffering?

He is risking all, life included, not for his own gain, but for the cause of christianity. Luther represents Christ's Church, Tetzel the church that came up from the bottomless pit.

And this Tetzel was the straw before mentioned that determined Luther to fight against indulgences. And so he nailed his Thesis on the church door which was the actual beginning of the great Reformation in Germany and which has been the greatest blessing known to the whole earth since our Saviour left it.

God who had raised Luther as a leader had so timed his coming when society was longing for a change, many were so tired of Popery, with its useless and unprofitable ceremonies, that the posting of Luther's Thesis to the church door, at Wittenburg, on the 31st day of October at noon 1517, the day previous to All Saints' Day, caused a great sensation among the people. And which afterwards fired the whole of Continental Europe, and the letters of Luther and other reformers in the public prints opened the eyes of the people.

And when the Bible was given, they found in it the true religion, and from that time, popery, to large numbers, was a drug in the market, and Protestantism determined on, although as yet the great protest had not been delivered; that was to come in the regular order of events.

And here let us take a sketch of Luther from his birth. Martin Luther was born November 10, 1483, at Eisleben; this being Saint Martin's eve he was named Martin.

This was the most important birth since the one that happened in Bethlehem of Judea, in the days of Herod the king, and he like his master, did not come in the line of kings, but was born of humble parents. His father had no estates or titles, but had to earn his bread by mining; he had a mind searching after knowledge, but books were scarce in those days as well as, to him, money to buy; his father and mother were religious, as far as the light was given them, and both praying people.

Martin Luther, the greatest man of the time, had no celebration at his birth, he simply came into the world, in a poor cottage, and outside of the few friends of the family, no one to notice the event.

And yet his life was worth more to the world than a host of emperors, kings, popes, in fact he came to correct the abuses of these powerful ones.

At the age of six months, his father removed to Mansfield, and his circumstances improving, he could now gratify his taste for learning, as well as receive good society at his table, and the conversation there, formed on the bright mind of Martin, the foundation of his future life.

And so Luther grew, loved by his parents as also by the children of Mansfeld, with whom he could be often seen playing on the banks of the Wipper.

At the age of fourteen (1497) Martin was sent to the Franciscan school at Magdeburg, and here his hardships were great; his master often flogged him.

And he had to do what was customary in those days, beg from door to door for his bread; his education was free; the boys went sometimes to beg together, and often received more refusals and insults than food. After a year he was sent to a school at Eisenach, but here as before, he had to beg; he was often very hungry, and nowhere to go, and these hardships he could not endure much longer; he must give up his studies, go home, and work in the mines.

But there was an eye watching over him who would not allow him to suffer more than was good for his discipline.

So one day while singing in the street providence opened the heart of a good soul in the person of Ursula, the wife of Conrad Cotta, a man of consideration.

This lady had noticed the scholar before. She had heard him sing in the choir on Sunday, and was pleased with his sweet voice.

So she called him in at the very moment he was about to sink, and invited him to her table; both she and her husband were so taken with the sweet boy that they offered him their home to live in.

Martin had no longer to sing for food, but found second parents in this home, where he stayed about two years, and it was to him always a sure evidence that God helps in time of need.

Luther in his after experience, had much opposition that we cannot speak of here. He tried to reform the world, but found a great part of it careless, ignorant and indifferent and he, like all reformers, had often a mind to give it up; but there was an inner force propelling him to his task, as well as fitting him for the mighty work before him.

And now in 1501, at the age of eighteen years, we find Luther in the university of Erfurt, where new studies engage his attention. Scholastic philosophy was the order of the day, Aristotle and other lights were in demand, and Luther excelled in all, in fact he became the great scholar of Erfurt.

He was now 20 years of age, with a mind drinking in all the knowledge within his reach.

But God had raised him for something better than this university taught.

He came on purpose to study another book, which he had not yet seen.

It was a divine light, but had been cast aside for all this earthly wisdom; all this kind of instruction might do just to break the ground with, but the foundation must be of better material to hold up such a building as God required.

And so one day taking down from the shelves of the library of the university some books, he saw one that differed from the rest, and on opening it he found, well, what did he find? Some more philosophy? No! Some fresh poetical work? No! Then what is it? A humble book without any preface and simply opening the subject with the words: "In the beginning God created the heaven and the earth." Why! this must be—surely it is! The Bible, and so it was. It was the Vulgate or Latin translation by Jerome. Oh, what joy

came into this hungry heart; he had heard of it by parcels on Saints' days and Sundays and thought that was all there was of it, but here was one great volume, containing many books on the subject near and dear to his heart.

He went day by day to the library and studied in the old and new testament, and he looked on this book as a miser looks upon his gold.

Some may say what a fuss to make about finding a Bible; to some people this book is their daily companion; they have it before them open in their closet prayers, and God opens it to them as to no others. Some look upon it with indifference, some with an unbelieving heart; to them the pages are as lead.

But to Luther whose soul was thirsting for the knowledge of God, this was doubly welcome, besides this was the weapon with which he would have to fight Kings, Emperors. Councils, Popes; his very life was bound up in this book, although at present he did not know it. Still he had a natural instinct that drew him to it, and he found it contained true spiritual wisdom which he was not yet fully able to grasp.

But the books he had to study filled him with human wisdom, and rising in public estimation, became master of arts, or doctor of philosophy, was the first scholar at Erfurt University, gave lectures and was on the road to the highest honors of the state, very much to the delight of his father, and who, to fit him for this position, persuaded him to study for the bar, which he did, and among all this worldly wisdom, the old Bible might be forgotten. How hard for a rich man to enter the Kingdom of Heaven.

But God visited him with terrors, in the midst of which he promised to serve him all the days of his life, and in that day, this meant nothing else than to enter a monastry, wear a monk's hood and to shut himself from the world.

So on the 17th day of August 1505, be became an inmate of the Augustinian Convent.

Here was a blow to father and friends, as well as to himself, but he had promised God to serve him, and must keep his promise. And as he is groaning under sin, or as we say, under deep conviction, he must fly to the only place that is a refuge for sin. Ah, what a mistake to shut himself up from the world to find God; to go amongst men more ignorant of the way than himself; but he lived in an age when the light of the Gospel was hid by this so-called church.

That part of the world was full of the idea that this was God's plan of salvation, and like a drowning man he caught hold of the only rope offered him.

This earth had become so dark the real church had gone into the wilderness.

Luther felt sure the moment he crossed the door of the convent his peace would be made; he had only to enter one of these holy cells to find a refuge from sin and uncleanness. Well, did he find it? Oh, no; the burden of his soul increased, his conscience knocked louder and louder, the burden was only shifted, not lost; he carried about him the load of unpardoned sin, he knew not where to go. What good to him were popes, priests, monks, confessors; this was a case beyond their experience; this was a real want, so their forms were only a mockery.

They could deceive people that believed in their foolish dogmas, but when a soul was in real earnest, it must go away unsatisfied.

His companions, the monks could not understand a case like this; it looked to them like insanity.

It was something new; their farcical religion could not touch it, and as they were lazy and ignorant, and fond of good cheer, this did not quite suit them. So the best thing they knew of, was to bustle about, and go to work, and set Luther to do the drudgery,

cleaning the cells, church, and other places, to go out begging in the town with a large bag, to feed the inmates of the monastry.

This occupied his day, and the night he spent in his cell, studying works that pleased him; he had on one occasion hardly closed his eyes for six or seven weeks, and that with his fasts, and the small amount of food he ate, he became like a corpse and sometimes fell on the floor of the cell from sheer weakness.

One morning they burst open the door of the cell and found Martin on the floor, scarcely breathing, most dead.

Had they known his future mission, it would be well for their system to let him die, for by his hand would these worse than useless monastries be destroyed.

But before he could help the world, he must break the prison door that confines his own soul, and loosen that load from his heart that was so pulling him down.

How important for a man that has to do any work for the Lord, to go through the fire of affliction; this was an important part of his education, and it is God's plan. "Humble thyself before the Lord and he shall give thee the desires of thine heart." Paul said "when I am weak, then I am strong," and this is the initial work, the night before the day, and as the day dawns, so does the uplifting commence, until God is able to prepare the heart for him to dwell there.

So it was with Luther, in his after experience. At present he has not had the bandages taken off; all the rubbish of the old system must be cleared away before he is able to rise in the glorious liberty of the sons of God.

Luther took the name of Augustine when he entered the monastry, and he found chained to the chapel, the Bible, which was very welcome; he went day by day to read it, as he could not take it to his cell, but he had not yet learned the divine principle, "the just for the unjust," so he continued praying for the peace of his soul in

the shape of penances, watchings, readings, and all the forms of Romanism, but it only increased his burdens as the day of deliverance came.

It came in the person of Staupitz, Vicar general of the Augustines of Germany.

He knew God's plan of salvation, by the study of the Bible. And as soon as he saw Luther, he thought he knew how he stood, and in the secret cell they conversed together.

One would have supposed this man occupying such a position and having such opportunities of doing good, would speak aloud the praises of God, and not go into a cell for that purpose, but so it was; the despotism of the age had shut men's mouths to the truth; that was called heresy, but revived paganism was called the word of God.

Luther had studied more the threatening parts of the Bible than the great promises of mercy; this could not be wondered at, since his church ruled by fear, and not by love; he, like numbers since, thought he could not come to Christ without some preparation, to make him better; he could not see Christ had paid his debt, and he was welcome to come just as he was, in a repentant spirit; he was tormenting himself by looking at his own heart instead of looking to Jesus, and when Staupitz told him to give up any further sacrifices and take Christ by faith, the first glimmer of light entered his soul, and his burden began to grow lighter; still his faith was as yet very weak, but it was the seed sown, destined to grow to such proportions as would shake that monstrous despotism at Rome in such a manner she would never recover.

Staupitz presented him with a bible before he left, which was the most precious gift he could have offered, and in it he found God's plan, repentance and forgiveness of sins, by God alone, and by a personal application to him through Jesus, and not through anyone else, be it male or female, or by doing anything else, but prayer and supplication.

And now Luther is a new man; he, like Bunyan, has left his load at the foot of the cross and his soul flees from doubting castle into the joy and liberty of his new spiritual birth. And he begins to lose confidence in the church of Rome; he had supposed it was of God's appointment, but begins to think it to be built up by Satan for the purpose of hindering men from getting into the kingdom, and so he turns from man's plan to God's, from popery to Christ and feels armed with the power of a newly made christian.

And now the principle of christianity ripens in his heart, sins are no longer to be paid for, either in fees or penances, self torture or any other act, but come to Jesus personally, and receive forgiveness of sins; he no sooner understood this, than down below freezing goes the church of Rome. Another tooth drawn from the beast's mouth, but he has to get below zero before he can entirely shake off the thought that Rome is not in some way connected with Christ's church.

And so in 1507 he was ordained to the priesthood.

Up to this time Rome had been to him the one central spot of christianity and the pope the holiest of men, and from that grand sea of goodness, the rivers of light flowed forth to water all christendom; and with such a bandage on his eyes, how could he help clinging in some measure to the old superstition; all that was now necessary was for him to go to Rome and have the bandage taken off, and so providence as it always does, opens the way, and in about 1511, he was sent to the eternal city on business of the church as Paul was sent to Arabia before he was educated to preach the Gospel—not human education, for he had plenty of that, but he must go in company with God's spirit as well as the spirit of evil, to tempt him, to prove him, to perfect him.

So was Luther sent to Rome—not to study the Aristotelian philosophy, the idol of that day, he understood that, but to stand face to face with God, in the hour of affliction.

We will pass over his journey until he reaches Bologna, we have mentioned this elsewhere, in which city he was taken sick, and he knew not if it was not unto death. Those who know what it is to be under the tuition of the Holy Spirit can only form an idea of Luther's feelings; all looked dark to him, but he was in the hands of God; it is not necessary to be sick to learn of God, but this was God's plan now, and here he was away from home, among strangers, and expected every hour to be called to meet his God, helpless. 'Tis at that hour the soul flies into the arms of God and then God teaches him, speaks to him; so it was with Luther; he had now to learn a lesson of faith and the words he had heard before came to his soul. "The just must live by faith;" and this was the lesson he had to learn, to ponder over, to be made perfect in, and it being as seed sown in his heart, he was raised up from his bed of sickness a new man, and allowed to proceed on his journey, and to let circumstances ripen what faith had begun.

Luther now stands in the eternal city, the paradise of his imagination; he has had a strange experience on his way here, mixing with priests whom he sees are only playing a part, pretending to be religious, but infidels at heart and here let me ask, if these priests had been ever so fervent in the Roman religion, what else could they be but infidels, Romanism itself being an infidelity? But they were infidels toward the faith they professed and this shook his confidence more and more in the holy church so-called.

But he is now in Rome and finds the words of God in Revelation XVIII, 2, literally fulfilled. And he cried mightily with a strong voice, saying, "Babylon the great is fallen, and is become the habitation of devils and the hold of every fowl spirit and a cage of every unclean and hateful bird."

He found the priests of Rome to be scoffers, mockers, drunkards, adulterers mocking behind the scenes ever their one great hold, the mass, together with the Virgin Mary of whom they preach so much

to a superstitious congregation, and the luxuries and the corruption of the Vatican so opened his eyes that Romanism went down below zero, the Bible became more and more precious to him; still on his return he did not separate himself from the Roman church, but thought he could, with others, bring about a reformation.

It was some time after his return that he nailed up his Thesis before spoken of. He was shortly afterwards summoned to the council of Augsburg, and then the fight for the reformation begun in earnest.

It is not the intention to give in this book the history of protestantism, that has been done by brilliant writers. The object is to show how useless such a system as popery is, excepting for evil; to show it does not help the light but extinguishes it; does not, like protestantism bring peace and joy, but the reverse; war, poverty, ignorance and desolation, and to bring into prominence some of the actions of this so-called church, that we may be able to give a reason for the title of this book and ask the public the question its title indicates, as well as the interests society demands. Why have priests at all?

Luther, after his conversion became a great spiritual power, and God raised up many brilliant and powerful characters to assist him in his work, both military and spiritual in the popish world.

And that all countries under the yoke were desirous to shake off this tyrant and hopes were bright for a time. But this terrible beast that was, and is not, and yet is, was at first at bay, but afterwards rallied with fresh rage and force and brought the cunning of hell to its aid.

And after Luther's death, one country after another were forced in the most cruel manner to return to the blackness of midnight's darkness. France, Spain and Germany were in league with this terrible beast through their kings and emperors.

These leaders who were as blind as the pope and who were thinking more of the powerful alliances than their country's good, were sacrificing and driving away their best citizens, and England also at first was one of the persecutors, under that tyrant, Henry VIII.

We propose in the next chapter to speak on some of the stamping processes as well as of the time this terrible beast came up from the bottomless pit.

CHAPTER V.

THE BEGINNING OF THE ROMAN CATHOLIC CHURCH. THE WALDENSES.

"And the beast which I saw was like a Leopard, and his feet were as the feet of a Bear, and his mouth, as the mouth of a Lion! and the dragon gave him his power, and his seat, and great authority, and it was given unto him, to make war with the saints and to overcome them." Revelation XIII, 2, part of 7.

THIS is the same terrible beast spoken of in the last chapter, that ascended out of the bottomless pit, only here we have a different view.

Then she was scarlet colored and drunk with the blood of the saints, ready to go into perdition. Now her work is all before her; that scarlet color may mean the dresses of popes and cardinals, or allude to their being made scarlet by the rivers of bloodshed, it will answer for either, or both; you see now she has bear's feet and the mouth of a Lion; never was such a terrible beast before on earth so competent to do bloody work, and the dragon gave her his power.

The dragon is the old pagan power and once more we see the connections the old power resuscitated, and it was given unto him to make war with the saints. The word given, means that permission will not be withheld to go and do what your inclinations lead you to do, but there was to be a limit of forty and two months, or 1260 years.

Daniel's first beast was descriptive of the cruelty of the old Babylonish empire; a fiery furnace for all who will not worship the golden image Nebuchadnezzar had set up.

This resurrected Roman idolatry prepares stake and fagot and every conceivable method for the destruction of God's saints who will not bow down to this New Golden Calf.

As we said before, popery begun its existence as an organized body in the year 606.

Phocas, the tyrant and murderer, at this time governed the empire and partly out of revenge against Cyriacus, and also for political purposes, he gave the bishop of Rome the position of universal bishop of all the churches of christendom. This bishop was named Boniface III.

Why should he require to be universal bishop, if he was already pope. Historians who think popery began at an earlier date, take their statements from the traditions of this church, made many centuries later from the time we are now writing and which are on no account authentic, made to deceive at a very superstitious age. Those who take Bible history into account think this was the first pope. If Boniface III. was chosen, he died in the same year. Then Phocas elevated a priest of the Roman church (in 607) who took his position, it is said, under the name of Boniface IV. He gave to him the pantheon, built thirty years before the christian era, and which had been consecrated to all the divinities of paganism; he accepted it and made it into a splendid church.

The short lives of the popes is one great lesson of the times. This newly created universal bishop died in the year of his elevation, and on examining the record, we find 33 popes to have died before the end of the next century.

And no wonder; some were poisoned, some stabbed to death, strangled, sent into exile, one dies in three days, others of horrid diseases, and some very suspicious cases. And this is a specimen of its history, hated by all.

The hunted people of God sending up their prayers as witnesses against them, others forced to put on a show of submission, breathing curses, not loud but deep.

It was a big price to pay for the earthly satisfaction of being called a pope, and all this proves this religion to come from the bottomless pit, forced on the people by fraud and violence; like its sister Mohammedanism, its success was assured only at the point of the sword. And now in the eighth century begins the temporal power of the popes.

Pepin, after his war in Italy gave the pope what was known as the states of the church. Afterwards it was fully confirmed by Charlemagne, so that Rome, Ravenna and Lombardy were fully placed under the pope and constituted his temporal kingdom.

We will say nothing about the tons of blood shed to get this socalled church its earthly position, the poison, assassination, the wars, the dreadful carnage, the deceptions, the ruin to the poor and helpless; history furnishes this to those wishing to know. Our business is with the future of this socalled church.

And having gained this temporal power the pope begins to forge spiritual.

He can only keep what he has by making fresh demands, so he now claims to be the successor of Peter, the Prince of the Apostles and the Vicar of Christ; he makes a tremendous leap from universal bishop to be above all earthly kings and potentates, and to stand in the place of God.

And this is the form this leopard with bear's feet and lion's mouth assumes, ready to make war with the saints and overcome. And being now master of the states of the church, afterwards known as St. Peter's patrimony, he concluded the people went with it, and that they would be just what he wanted to find them, without conscience, thought or individuality; but these people had not been accustomed to bow the knee to Baal, and he was astonished to find close at home great opposition.

The churches of Milan, the plain of Lombardy, the Alps of Piedmont, and surrounding countries had been established in the religion as taught by the apostles and diciples, and they had drank in the word of God as given in the Bible, the same as the apostles preached, also the Protestants of to-day.

They could not tolerate this new doctrine, images, saints, relics, also concerning the sacrament, the blasphemous doctrine of transubstantiation was to them a thing unheard of, and many looked with alarm at this dreadful form of religion.

The Waldenses were a sect said to have derived their name from Peter Waldo, of Lyons, and he preached the pure doctrine about 1180; his views spread through France, Italy and Bohemia, also in the provinces and in the valley of Piedmont.

These people so near Rome, humbled this arrogant power, by not submitting to his authority, especially as some lived on or near ground he considered his own. A crusade was preached against them, and large numbers were put to death; those living in the valley were greatly persecuted under Sixtus IV.

Innocent the Third, 1198, had already sent the monks Rainier and Guy to the south of France, with power to constrain the Vandois or Waldenses, to renounce or revoke, and to employ for this purpose the sword, water and fire, and as these good monks should judge it necessary, to use one or the other, or all three together for the greater glory of God.

"Thus" says Pirrin: "All christendom was agitated by the sight of unfortunate men hung to gallows, tortured on wooden horses or burned on funeral piles, because they placed their trust in God alone, and refused to believe in the vain ceremonies invented by men."

And as the pope was in a great hurry for extermination, if necessary, and the above gentle means not doing the work fast enough, this power with the lion's mouth sent other legates from Rome to hasten the work in the destruction of all heretics even to

the last man, but these Vandois were obstinate, and could or would not see; not after these monks had preached idolatry; they spent their eloquence in vain; this sect increasing daily, and recruits were found among the great men of the country, including the Count of Toulouse and the Count of Foix, the executions became more difficult, and the people arose and stoned to death one of the pope's legates, the greatest scoundrel of them all.

This was a just execution, but the pope called it a murder, and was resolved to avenge it terribly, and caused a crusade to be preached against the unfortunate Waldenses.

We cannot form an idea of what the preaching of a crusade means in this day of Protestant freedom. Just fancy the worst part of this fanatical population, being appealed to by the church they think is what it represents itself to be, and in this preaching to give them license to let loose all their evil passions without restraint or penalty, and more, to reward them with not only all the plunder they can rob from those they assail, be it land money or goods, but to be told such villainy is pleasing in the sight of God, and if they die during the crusade, their souls are accepted at once in heaven.

The pope had his army, as well as each country, and a banner of the cross, under which they fought; these together with the above to be let loose among the peaceful christians. It makes one shudder to think of it, and then to remember this was the religion of this socalled church that has and does to-day, tell you it stands in the place of Jesus Christ.

These are the means they adopted to establish this Confederacy and Pope as the vicegerent of Jesus Christ.

The crusaders could not reach the interior of the country until a new legate named Dominick and the Count De Montford, came with an army of twenty-four thousand men.

They then laid seige to Beziers, a flourishing city, who courageously resisted these fanatics for a month. A horrible famine at last

caused these heroes to propose a surrender, but these sweet saints had sworn to exterminate these brave defenders.

The Count de Beziers and the venerable perfect of the city, cast themselves at the feet of St. Dominick, asking him to spare, if not the christians, at least the Catholics, but No! he had received orders from the pope to burn the city, and put all to the sword, friends and foes, Protestant and Catholic alike, kill all, kill all, was the order, and God will know his own.

The seige was pushed with fresh vigor and at last it fell into the hands of the crusaders. Then began a butchery that nothing in the world exceeds.

The Dominick, the supposed man of God, with cross in one hand, the pope's bull in the other, urging on the fanatical soldiers to carnage, incendiarism and every frightful outrage to men and women.

They did their work so well that sixty thousand dead bodies of men, women and children, old and young alike were swallowed up beneath the smoking ruins of the city reduced to ashes.

Young women were reserved by these brutal soldiers for a fate too horrible to relate.

Young boys and girls were led entirely naked to the tomb of the stoned legate, and then beaten by the monks with thongs loaded with lead. Their bodies entirely covered with blood were given over to the soldiers, afterwards murdered and their dead bodies horribly poluted.

Can any one suppose such work as this could be done in the sacred name of religion? Here is a city, prosperous, happy, their only fault. in the eyes of this monster, the pope, is that they will not, all of them, because they know it to be wrong, sink so low, as to practice his devil's worship, for what else is it? Some of the inhabitants have already fallen and become Roman Catholics, and you would suppose when asked, this monster would have spared them, but no! the answer is, murder all alike, and we also see the christian

spirit in the count when finding his own case hopeless, he pleads for the Catholics; do we want any further evidence of the Bible being the word of God, than in the fulfillment of the prophecies, and also as to the time of their coming, let us ask here, as this system came from the bottomless pit, is it not sure the devil first blinds their eyes, fills them with fury and then leads them in some invisible manner? There are no monsters on earth so frightful as these religious fanatics, no beasts so savage, and the picture at the head of this chapter had to be made of a combination of frightful animals.

And this carnage only stopped here, when the victims were no more, so with fury they went and attacked the count de Beziers at Carcassone, who resolved to resist to the uttermost, but he also proposed terms, and this Dominick would listen to nothing unless the whole of the inhabitants would come out of the walled city, men and women, naked, and retire to a certain place, and await mercy. These terms being refused, the place was defended for a few weeks longer, when it fell into the hands of the Count De Montford, and it shared the same fate as Beziers. Other cities such as Toulouse, Alby, Castle Naudary and all the cities of the south, where Albigenses were to be found, was sacked by this army of assassins.

This was a great blow to the christians of the thirteenth century, the whole country for the time being was ruined.

The rich and fertile land was now covered with ashes, and those that escaped were, for the time houseless wanderers, but the sect was not yet killed, it was the means of scattering the seed broadcast, destined to spring up after many days.

For these Waldenses continued to hold to the Bible and the teachings of Christ and the apostles, and were never really conquered, although persecutions followed them and their descendants, who now occupied the valleys nearer the Alps.

They were for centuries exposed to all sorts of kidnapping by the inquisitors, taken by treachery, and when they ventured into towns they were liable to be taken and burned at the stake.

History is so full of these dreadful horrors with stakes all over the country, that we are at loss which we shall record, and it is only when one piece of villainy seems to stand out more prominent that we make a note of it.

The Christmas of 1379 witnessed a dreadful scene in the valley of Pragelas; the winter snows had just set in and the people considering this as a protection, begun to feel safe, but suddenly an army led by an inquisitor named Borelly, rushed in their midst intending to exterminate the whole of the population.

Those of the inhabitants who were able rushed with all their speed to the mountains, taking as many of the old, young and sick, with them as it was possible, knowing they would be all murdered if left behind.

And this in the storm and snow, in the ice bound mountains, a great many of the fugitives collected in the valley of San Martino, where they crept together on a summit without food, clothing or shelter, being exposed to the winter wind, ice and snow, their sufferings were beyond description, and when morning came, numbers were found with frozen feet, hands, arms, some frozen to death, scores of young children were found dead, some on the bare snow, others in their mothers arms.

That night is spoken of among the descendants of these illused people to-day, and year after year, century after century, these persecuted people are followed and hunted by this Leopard with the feet of a bear and the mouth of a Lion. Some of their children leave the mountains and mix in the cities, where they sow the seed that is a constant scource of trouble to this man, who finds himself impotent for their destruction.

They have such an unconquering spirit, therefore they must be exterminated; the fires of the inquisition, tortures, chains, rack, screw, none of these can bend their spirit. So a fresh crusade must be made against them in the mountains, the Alps, anywhere where they can be found and wiped out from the face of the earth. And this work against these inoffensive people begins over again.

It is the same old Leopard, only a few centuries later, and has simply changed his name from pope Innocent III. to pope Innocent VIII.

He begins in the usual sanctimonious way, by issuing bulls of extermination against heretics, offering as before, rewards in the shape of pardons and plunder, and blaspheming God's name by attaching it to this work of the gate of hell. The king of France and the duke of Savoy lent their armies for this religious work. Soldiers were enlisted everywhere.

This was to be a universal destruction of this sect, not in the mountains only, but everywhere. This heresy must be stamped out.

The order was general, the excitement the same, every country knew what this most holy pope was going to do, the news went everywhere, excepting to the poor people most interested.

Muston says, " 'In the train of this armed host came a motley crowd of volunteers, vagabond adventurers, ambitious fanatics, reckless pillagers, merciless assasins, assembled from parts of Italy, a horde of brigands, in short the worthy tools of the man whose bloody work they were assembled to do.'

This army of nearly twenty thousand men beside the followers were in two divisions.

The French advanced to attack the Dauphinese Alps, and the other the Italian side, so the armies would meet in the middle of the mountain range; no quarter is to be given; nothing but death, plunder and destruction.

The inhabitants seeing an army enter their vale so much greater than themselves in number, could not resist, and these placing their children and the old and infirm, together with what provisions they could find, in any vehicle at hand, driving their cattle before them, began to climb the slopes of Mount Petroux, five or six thousand feet above the level of the valley. They then took refuge in an immense cavern and thought themselves safe, for the cavern was so situated they could defend the entrance against large odds.

So these fiends in human shape thought it wiser not to attack, but to block up the entrance with all the wood they could find and set fire to it; the smoke entered the cavern and suffocated men and women and children; a few tried to escape, but were butchered.

Muston says, 'when the cavern was afterwards examined, four hundred infants were found suffocated in their cradles, or in the arms of their dead mothers.'

Altogether there perished in this cavern three thousand Vaudois, which included the whole population of Val Loyse.

The property of these poor creatures was given to the wretches doing this bloody work and the church of Christ was destroyed from these ruined valleys.

In speaking of this pope, L. M. De Cormein says, 'Innocent united to his other vices, a naturally sanguinary disposition, and a ferocity which appeared in the briefs he addressed to the bishop of Brescia, and the inquisitor of Lombardy, in order to engage them to persecute the heretics, and to publish a crusade against the Vaudois of the valley of the Loire.'" De Cormein His. of popes, vol. 2, page 147.

Perrin thus relates this persecution:

"Albert, Arch-deacon of Cremona, having been sent into France by Innocent VIII. to exterminate the Vaudois, obtained authority from the king to proceed against them without any judical forms,

and solely with the assistance of James de Lapalu, lieutenant of the king, and the counsellor Maitre Jean Rabot.

These three wretches, the legate, the lieutenant of the king and the counsellor, went to the valley of the Loire, at the head of a band of fierce soldiers, to exterminate the inhabitants, but they found no one on their approach; the unhappy people had fled with their children into the mountains which crown this fertile valley, and had concealed themselves in the depth of the numerous natural caverns which are found on their tops.

The arch-deacon and his two acolytes then pursued them as if they had been chasing a fox, and every time they discovered a subterranean cavern in which the unfortunate Vaudois were concealed, they closed the entrance with heaps of straw on dry wood and set it on fire.

In this manner these unfortunates were suffocated by the smoke; or if they endeavored to escape from the caverns which were to become their tombs from the pikes of the soldiers and driven back to the flames." L. M. De Cormein's His. of popes, vol. 2, page 147.

"The terrors which this punishment inspired became so great that most of the Vaudois who had so far escaped the researches of the pope, murdered themselves or cast themselves into the abysses rally of the mountains to avoid being wasted alive.

When the executioners had no wood with which to stifle their victims in this horrible hunt, they contented themselves with closing up the entrances to the caverns with rocks, or with walling up the cisterns so that afterwards, after the departure of the legate, when they made excavations in the mountains, they found more than eight hundred dead bodies of young children stifled in their cradles or in the arms of their mothers, dead like them from fire or famine.

The executioners did their work so well, that of the six thousand Vaudois, who peopled this fertile valley, there remained but six hundred to weep over the death of their brethren.

All the property of these unfortunates was divided between Jacques de Lapalu, the arch-deacon of Cremona, and Maitre Jean Rabot; each of them received tokens of the munificence of the sovereign, and the legate obtained the dignity of bishop, as a reward for having fulfilled his duties with vigor and energy." L. M. De Cormein's His. of popes, vol. 2, page 148.

Before we go further let us say, if any one doubts who these Waldenses were, or as to the religion they professed—we say we have ample evidence—they were the primitive christians, and their persecuters the Roman Catholics.

They believed and lived up to the teachings of the Bible as taught by Jesus Christ and the apostles; society as then constituted was almost the reverse of to-day. Good was called evil and evil good. The Jesuits had helped to make worse an already corrupt pagan people, and the change from that time to this, although it has been gradual, has been brought about by the Protestants.

"The Nobila Leycon has the following passage on the Waldenses: 'If there be an honest man, who desires to love God and fear Jesus Christ, who will neither slander, nor swear, nor lie, nor commit adultery, nor kill, nor steal, nor avenge himself of his enemies, they presently say of such a one, he is a Vaudois, and worthy of death.'

Rev. J. A. Wylie says, 'If doubt there were regarding the tenets of the Waldenses, the charges which their enemies have preferred against them would set all doubt at rest, and make it tolerable certain that they held substantially what the apostles before their day, and the Reformers after it, taught.

The indictments against the Waldenses included a formidable list of heresies.'

They held that there had been no pope, since the days of Sylvester; that temporal offices were not meant for preachers of the Gospel; that the pope's pardons were a cheat; that purgatory was a fable: that relics were simply rotton bones, which had belonged to one

knew not whom; that to go on a pilgrimage served no end, save to empty one's purse; that flesh might be eaten any day if one's appetite served him; that holy water was not a whit more efficacious than rain water, and that prayer in a barn, was just as effectual as if offered in a church. They were accused, moreover, of having scoffed at the doctrine of transubstantiation and of having spoken blasphemously of Rome, as the harlot of the Apocalypse." Wylie, His. of Protestantism, vol, page 28.

Notice the last hours of this infamous pope that was hunting to death these good people by the following:

"Thus did the infamous Innocent triumph over his foe, and the oldest of his bastards was recognized as a prince.

But divine justice had marked out the termination of his crimes, and he died on the 25th of July 1491, from an attack of apoplexy.

Stephen Infessura maintains, that the holy father in his last sickness attempted to reanimate the scources of life by means of a frightful beverage composed by a Jewish physician with the blood of three young boys of ten years old, who were murdered for the purpose. Onuphre and Ciaconius relate the same fact, which they place at an earlier period." L. M. De Cormein's His. of Popes, vol. 2, page 149.

We are tired of recording the deeds of this army; to give all the details would fill a whole book, and we have so many other places to speak of.

We will finish our record of this one sect by saying that wherever the soldiers went, happy homes were destroyed, and without much resistance; they were persecuted as long as the popes had power.

One detachment of the Piedmontees army, seven hundred strong, cast their eyes on the peaceful valley of Prali; they had climbed on their hands and knees to the overlooking slope, and there saw these people gathering their harvest, with their children playing around them.

The doings of these hired assasins had gone before them, and these people had made ready for defense, and when these seven hundred rushed down, they joined the battle, and with a prayer to God and a trust in his deliverance, the whole of these wretches were struck down, excepting one man, who was allowed to escape, to tell the army the kind of resistance they had met.

Can anyone imagine, says bishop Newton, or even frame any conception of the numbers of pious christians who have fallen a sacrifice to the bigotry and cruelty of Rome. Mede hath observed from good authorities, that in the war, the Albigines and Waldenses there perished of these poor creatures, in France alone, a million, from the first institution of the Jesuites to the year 1580; that is in little more than thirty years, nine hundred thousand orthodox christians were slain, and these by the common executioner. In the space of thirty years the inquisition destroyed by various kinds of torture a hundred and fifty thousand christians.

These Waldenses or Vaudois, this sect standing alone, have never been conquered, although the whole power of this infamous church had been united against them. There were many of them living close to the seat of this worse than apostasy, and some of them on the land known as the states of the church; on these lands has the blood of this worthy race been shed, and has risen to feed other nations; they were persecuted from the beginning of the power of the papacy, down to the time when Napoleon III. had to take his soldiers away that were propping up Rome and, to the Italians, this hated church. And then when Victor Emanuel became king of Italy, and in 1866 took from the pope these states of the church which had been held so long against the wishes of the people of Italy; and so ended the temporal power of the pope, and with it his means of doing mischief.

Now notice the prophecy of John; he said this power, or beast, would be permitted to continue forty and two months or twelve hundred and sixty years.

Now let us see what light this persecuted Bible gives us. See Revelation XII. 6, 17: "And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days, (twelve hundred and sixty years) and the dragon was wroth with the woman and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ." We see here the woman, the church, flies into the wilderness to a place prepared of God, and she was to be fed a thousand two hundred and three score days; count a day for a year and that will give it to you, twelve hundred and sixty years; she was driven away by this power putting itself in her place, and which called herself the church, and that came up from the bottomless pit.

Do not the children of God constitute the church? Then the woman, the church, found a refuge in the wilderness, in the persons of these Waldenses and at many other places, and the dragon made war with the remnant of her seed.

That is, with any who are believers in the word of God.

The dragon having given her power to the Leopard, she stands in her place, and by this act the deadly wound was healed.

We see the time for the church's flight and that allowed for the pope to make war with the saints, is exactly the same, namely, twelve hundred and sixty years, so as soon as the pope loses his power, the church's flight is over—she is restored.

Surely in this one sect alone the prophecy of both Daniel and John has been fulfilled, also the words of our Saviour.

"The gates of hell shall not prevail against it."

For it is yet in existence, having been hunted by this so-called church over a thousand years, and now the Italian government has

given them the liberty to worship God, according to their own conscience, and which ought never to have been interfered with. They are now up and popery down, popery is hated while christianity will soon cover the earth as the waters cover the ocean.

Have not these people kept the commandments of God, when he said: "be faithful unto death, and I will give you a crown of life," also, "fear not them that kill the body, and which is all that they can do, but fear him, who hath power to cast into hell fire;" and again, there are some that will kill you, and think they are doing God service; had they not also the testimony of Jesus Christ manifested to them, could they give up everything in this world, even life itself, if they had not, and were they not faithful witnesses during the whole of their history?

I should now like to draw the pope's attention to a few things. You have had the feast, and had it pretty much your own way during these many years, let us see what the cost will be.

Surely you cannot expect to fight against God's saints, to live on the fat of the earth without paying for it; making, yes making, for it is very little you would get unless you had inspired your followers' hearts with fear, so compelling people to furnish you means to live deliciously, counting the lives of the people of no more value than the dust under your feet; aye, and their souls too.

Let us take a peep into the despised Bible and see what will be the outcome of all this; for if your traditions are not reliable, the word of God is.

You have taken a great many liberties with us protestants, and the writer is one, real, sure and uncompromising, so let us say a few words to you or about you, and those interested, with the hope it may do good.

What is the meaning of Revelation XX. 10? "And the devil that deceiveth them was cast into the lake of fire and brimstone where

the beast and the false prophet are, and shall be tormented day and night, forever and ever."

Who is the false prophet? We know who the other two are, so let us see.

God is more angry with unbelievers than anyone else, and the greatest of these must be him that treats his word as naught.

So in this false prophet we see another Bible hater, in the person of Mohammed; he is the false prophet, and his followers, they disdain God's word, and have also made one of their own. Therefore the Bible is, to them, dead. See Revelations XI, 8: "And their dead bodies shall lie in the street of the great city, which, spiritually, is called Sodom and Egypt, where also our Lord was crucified."

These dead bodies are the two witnesses, the old and new testament, and it is also certain that this is the city of Jerusalem, now under the rule of the Turk.

And they are to lie unburied three days and a half or twelve hundred and sixty years; the same time again, as the church is to be in the wilderness and the pope to have temporal power, and after that time, see eleventh verse, "the spirit of life from God, entered into them, and they stood upon their feet, and great fear fell upon them, which saw them."

We are not now writing about anything but popery; this diversion is only to show who the false prophet is.

Will simply say that the dead bodies are already risen, and the Bible is being sown broadcast over the Turkish Empire, and that includes Jerusalem, and the Turks are in great fear of the consequences of its rising. What a terror this book is to unbelievers. We believe repentance is open to all, and to those that do not avail themselves of it, however great they may appear in this life, if they leave it without reconciliation to God, they will look with sorrow on the despised and hunted Waldenses who will shine in the great kingdom of their Father.

We will now return to our subject.

This is not all the Bible says; let us read a little more. Revelations XVIII, 4-8, inclusive.

"And I heard another voice from heaven, saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not her plagues.

For her sins have reached unto heaven and God hath remembered her iniquities.

Reward her even as she rewarded you, and double unto her double according to her work, in the cup which she hath filled, fill her double.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her, for she saith in her heart, I sit a Queen, and am no widow and shall see no sorrow.

Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire, for strong is the Lord who judgeth her."

These verses follow in the order of time after the temporal power of the pope is taken away, and not yet altogether fulfilled.

Whether they will be literally fulfilled. I know not; it says her plagues are to come in one day, a day in Bible prophecy is one year, and it is well not to neglect such warnings; the only safe way is to come out of her; remember all Bible warnings are true, and are coming to pass: it would be strange if this was the only one allowed to pass unnoticed.

I should now like to draw my reader's attention to the reading of the Revelations, the greater part of which is on the subject of the rise and fall of popery and Mohammedanism; the language is somewhat figurative but is easily mastered.

The writer's whole heart is in this subject, and he wishes to show as far as he can, how God in his holy word, views this idolatry. So he will place before you a few more verses, and with a few remarks

conclude this chapter. See Revelation XVIII, 20. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." See Revelation XII, 7, 8. "And there was war in Heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in Heaven."

The dragon here means the devil and his angels; the idolatry of the Pagans was devil worship. See Revelation IX, 20. "And the rest of the men which were not killed by their plagues, yet repented not of the works of their hands, that they should not worship devils and idols of gold, and silver, and brass, and of wood which neither can see, nor hear, nor walk."

Constantine by the help of God, prevailed over him, and he was cast out; the word heaven means here, the earth, and he was cast out, and christianity put in its place.

Then in verses 10, 11, with part of 12, same chapter. "There is great rejoicing, therefore rejoice ye heavens and ye that dwell in them."

This is christians rejoicing at their religion being recognized by the state. They believe God has answered their prayer, and that they have overcome by the blood of the Lamb, and by the word of their testimony, and that salvation and strength and the Kingdom of our God, and the power of his Christ has come upon the earth.

So they rejoiced as we do now, in a grand revival meeting amongst God's chosen ones.

How long this went on we can only guess; there were nearly three centuries to pass before this leopard (Popery) was set up, and after this rest the church was to be again tried to its utmost capacity, before it should be fully established on the earth.

So during this time the devil was corrupting the real church to pull it down and making ready for his church he was going to set up. Then see the remainder of 12th verse, same chapter; there must be

a long space between the first two lines of this verse and the remaint der, which begins: "Woe to the inhabitants of the earth and the sea, for the devil is come down unto you, having great wrath, because he knows he hath but a short time.

So when he had his church fully established, there begins again the persecution of the woman and her seed.

A few of the persecutions have been already described in the horrid treatment of the Waldenses.

This is rather a different story to what the people belonging to the Roman Church have been forced to hear, and do still hear; they have been taught to fear all these years, this man that said he had heaven and hell at his command, and could open the gates or shu-them. The people think, some at least, to-day, that the priests have great power over them, only they are so merciful, and do not use it. Oh! save us from such nonsense.

The voice from Heaven in the 4th verse does not seem to recognize this great power, but rather the reverse. It warns all to come away for fear of partaking of her punishment; great plagues are in store. You may judge for yourselves by reading the whole chapter; such great sins call for punishment, double unto her double; that must be awful, considering her cruelty all over christendom.

She has already, at different periods received great punishment in the several sackings of Rome and other places; wars and desolations of divers countries, her expulsion and hatred by all; but there is more coming, and no doubt the worst of it, for John sees much more coming after the time she is drunk with the blood of the martyrs of Jesus.

The 20th verse tells the holy apostles and prophets to rejoice at being avenged. How does that agree with apostolic succession? Peter and Paul would come in for some of this rejoicing, for there has been more villainy committed in their names than twenty books of this size could report; it also says "in her was found the blood of

prophets, and of saints and of all that were slain upon the earth." This must mean that the orders were issued from this place, Rome, for all this cruelty.

Some writers think Jerusalem is included, and other places, in this destruction; it may be so, but as to Rome, it is certain, she being Babylon the great, and with reference to her being a widow, that has been explained—separation of church and state.

The French revolution, when the nobles were killed by the Guillotine or banished, was the fruits of popery; Spain and others must have suffered as by fire to see the protestant nations, these lovers of the Bible, take the first positions in the earth and themselves put back.

But there is fearful distress caused everywhere, where popery is allowed to reign.

James D. McCabe, in his history of the world says:

"Had the pope been a less selfish ruler, he might have made the beautiful domain, over which he was lord, one of the happiest regions upon earth.

When the states of the church came into the possession of the pontiff, they were rich and prosperous.

From the first, the pontiff made himself their absolute master, and step by step deprived the people of every liberty or right they had ever possessed. Taxes were levied on everything from which a revenue could be derived.

Even alum, salt, flour and meat were taxed; the poor were crushed beneath the heavy burden laid upon them, enterprise was destroyed and industry discouraged.

The popes regarded their temporal possessions merely as a scource of gain, and cared nothing for the inhabitants, whom they oppressed and robbed of their earnings.

There was no such thing as personal or political liberty in this part of Italy.

The power of the papal government extended to every department of life, and any deviation from the exact line of conduct or of thought prescribed by the court of Rome was severely punished. Education was discouraged and idleness, poverty and vice increased with fearful rapidity." History of the World, by James D. McCabe, page 491.

On reading such statements as the above, some will say, oh! we are in a different age now. Perhaps we are, only do not thank popery for it. You will soon go back, if you let circumstances rule you.

Shakespeare says, "trifles light as air are, to the jealous confirmation, strong as proofs of holy writ." The writer has a jealous eye for anything that savors of oppression by this class. Only this evening, November 25th, 1890, while sitting at the tea table, was told by undoubted authority that the domestic at the next house, on going to the priest with a bonnet on that he thought was to expensive, told her to buy cheaper ones in the future and give the money to the church. Had she lived in the olden times, such as we have been writing about, to this would have been added a threat, and perhaps an order to sell it and buy one cheaper and bring the money for the priest to spend. How would you, Roman Catholics, that have only the Protestants to thank for the liberty you enjoy, like to go back to these days? You would say, if asked, "Never!" And yet are you not helping them to gain their point with your money? Let them once get the upper hand, and all your liberty ends.

You would find it a different country from what it is now, they will never get the full power of the past back again, but they will fight for their existence as a church, and may do much damage, and you may help them, but that Bible you are forbidden to read has spoken their doom, and it never fails. And what is the meaning of the eighth verse of the thirteenth chapter, about his worshippers not

having their names written in the book of life? If you are anxious, read it for yourself, and find out what it means; or are you determined to go on as you have begun, and think yourself wiser than other people? You may nurse the idea of protestants being heretics until too late, and then may wake up and find you are after all, the heretic. And that you have been worshipping all these years, "the Golden Calf," and helping to build up this man of sin. Do you, or any of you think the actions of these so-called priests are consistent with men loving and fearing God? And remember you see them at their best in a protestant country.

Go into a country where they now have power, if there is one left, and then after tasting the liberty of a free country, you should decide to keep in with them, then you accept willingly, all this personal and spiritual bondage.

CHAPTER VI.

AMERICA AND THE PURITANS.

"Righteousness exalteth a nation, but sin is a reproach to any people." Proverbs XIV, 34.

GOD loves righteousness, and hateth iniquity; that being the case, how important for a nation to start well, and also to improve as we grow in strength, to cast our eyes back to our surroundings in our infancy, and reflect on the contrast of then and now and ask ourselves the question, has all this growth and development been the work of chance, have we been the arbitrators of our destiny, or has there been a strong hand ruling us, directing, so as to keep harm away, and are we now in the strength of manhood, able to do without that paternal care, or do we look to him daily who has so unmistakably led us to our present position? Have we ever considered, in its most vital sense, what the materials were of which this great Republic was composed, when it commenced its existence?

We often hear coarse remarks made of our forefathers, the Puritans; whether justly or not, let facts decide.

And who were the Puritans? They were a body of men who professed and who tried to build up the pure doctrines of christianity, so long hidden from the world by a power claiming superior knowledge to the Great Law Giver.

The name Puritan was given as a term of reproach by their enemies, the Roman church; they were truly the children of the reformation; but not coming on the scene until some years after the grand movement had begun.

When Henry VIII. took possession of the church of England, he had no desire for its reformation; he simply made himself the head of this ecclesiastical body, and men were to be the same slaves as before; there was very little alteration in the dogmas.

The same arrogance was shown in the fact that the laity were expected to receive all matters of faith laid down for their guidance upon the ground that it was beyond their ability either to estimate or judge; but the European mind had shaken off its slavery and would think for itself.

The followers of Crarmer were in favor of retaining some of the old dogmas of Rome, but a better and more advanced set of thinkers clung to the doctrine of Calvin, and insisted on cleaning the New Church from all the slime and idolatry of Rome.

These honored men were THE FIRST PURITANS, a body within the church, but dissenting from many of its principles. They were what the church of Rome hates, Bible christians, hence they were named Puritans.

They would have nothing to do with the traditions of popery; they thought as our Saviour said of the Jews, "these traditions were dishonorable to God," and they clung to the only authority to be found in the Bible.

They would not consent to any power in the king, dictating in matters of faith.

They denied apostolic succession of bishops, and believed all ministers of the Gospel were equal as given in the Holy Scriptures.

They, as might be supposed, became anti-popish, and believed in heartworship, and denied the ritualism of the day; the wearing of a surplice, or square cap, was popish.

Hooper, the bishop of Gloucester, who was the head of this party, refused to wear them, and suffered imprisonment some months rather than yield.

Time went on and Mary, or as she was called, "bloody Queen Mary," ascended the throne, and popery once more disgraced the nation.

Let us draw the curtain over this woman's reign; we speak of her in another place, who lived a burden to herself, and to all around her; we will only say here that with her death popery ceased to exist in England, and we hope forever, and also that Hooper the good bishop, as well as Crarmer, were burnt at the stake, during her reign, as heretics.

In the reign of Elizabeth, the Puritans were subjected to great persecutions, Protestant persecuting Protestant, still they were a great and important power in the church and nation, and when Elizabeth died, the Puritans alone were about a hundred thousand strong.

Then comes James I. to the throne, and he persecuted the Puritans; he remembered John Knox of Scotland, what influence he had over his mother, whom Elizabeth beheaded, and he felt a delight in persecuting the party who held the same opinions as John Knox, and hated men to have freedom in matters of religion. And without speaking more in this chapter about English history, we conclude by saying, the persecutions became so severe that these best of men, for they are the best, come from what country they may, were forced from their native land to seek a home where they might serve God according to the dictates of their conscience.

And after a long voyage on the rough ocean, the Mayflower containing the first installment of the English Puritans, after many privations, landed in America December 16th, 1620, and the place they landed they named Plymouth Rock.

And in this manner the whole of the New England States became peopled by Puritans from England, to which were added occasionally Lutherans from Germany, Hugenots from France, Covenanters from Scotland, Moors from Spain, Hollanders and others, but from whatever country they came, their principles were the same. They were Puritans in heart and purpose, were Protestants in the strictest sense and these are the men that formed the foundation of the American Republic.

What a narrow escape this country had from falling into spiritual slavery.

France and Spain were doing the work of making it into a Roman Catholic country, although they hated each other at the same time, and were trying to outwit each other; there are no true bonds in popery.

Spain was supreme in the West Indies, Mexico, Central and South America in the 16th and 17th Centuries. France held Canada and other places.

A colony of French protestants had been established in Florida in the Spanish possessions. Philip II. of Spain hearing of it, became greatly incensed and would not allow such a colony to rest in peace; he must exterminate the heretics.

And he employed for this purpose, Pedro Melendez de Aviles, an officer noted for his cruelty in the wars of Spanish America against the pirates.

Philip agreed with that officer that he should conquer Florida within three years, and establish a colony of not less than five hundred persons; one hundred should be married men, twelve priests of the Roman Church and four of the Jesuites order.

The destruction of the French colony was not named in the agreement, but these two understood each other.

The cry was at once raised in Spain that the heretics must be exterminated, and the required number of soldiers, sailors, priests and others were raised at once for this religious work.

They sailed in June 1565, and arrived off the coast of Florida the 28th of August.

The French fleet were anchored in the roadstead off Fort Carolina, and the commander demanding the name and object of the visit, answered, I am Melendez of Spain, sent with strict orders from my king to gibbet and behead all the protestants in these regions; the Frenchmen who are Catholics I will spare; every heretic shall die.

The French fleet not being ready for battle cut its cables and stood out to sea.

Melendez gave chase but failed to overtake, returned to the harbor of St. Augustine, went on shore the 8th of September, took possession of the country in the name of Philip II, of Spain, who was proclaimed monarch of all North America.

The French fleet became wrecked which became known to Melendez; he resolved to strike a blow at the fort, knowing it to be in a defenseless state; he lead his men through the forests and swamps, he surprised and captured the fort on the 21st day of September.

Every soul within the walls including the aged, the women and children was put to death; a few escaped to the woods. Their condition became dreadful, death awaited them there.

A few gave themselves up to the Spaniards and were at once murdered.

The number at the fort murdered was about two hundred, and when there were no more to murder, then a cross was raised, a site selected for a church, and mass was said.

Of course such a righteous act as this could not be done without saying mass or offering up one more blasphemy to cover over their wickedness.

Then, after arranging for a new church to make more such men as this leader and followers and their master Philip II, Melendez sets out to find the survivors of the shipwrecked fleet.

He found them in a helpless condition, worn out with fatigue, hunger and thirst; he promised them protection and kindness, if they would surrender, so they put themselves in his hands, who at once treacherously bound them and marched them back to St. Augustine; as they neared the settlement, at a given signal, the Spaniards fell upon and massacred all but a few Roman Catholics, who they made slaves of.

French writers place the number of those who fell at the two massacres at nine hundred. The Spaniards give a smaller number.

Melendez set up this inscription: "I do not this as unto Frenchmen, but as unto Lutherans." (James D. McCabe, His. United States, page 85.)

And this wicked act was afterwards avenged by a French party capturing a Spanish fort near the same place and hanging all the prisoners, who wrote on another inscription, "I do not this as unto Spaniards, or mariners, but as unto traitors, robbers and murderers." (James D. McCabe, His. United States, page 85.)

And this is the manner the world has been kept in war and bloodshed during all the time this wicked socalled church has had the power to do it.

And in the name of Him whose coming was attended with hosts of angels singing, "peace on earth, good will to men."

The people on this continent are not aware of the many brutal acts, unless they are close readers, committed even here in America by this Jesuitical power before this country was fairly settled. Suffice to say it has been computed over a million Indians have been murdered, by their trying to force this idolatry upon them.

They could not by any possible chance deceive the early settlers for they knew them so well. And they, the Roman Catholics with

their old policy, waited until they had died off, and the rising generations being ignorant of the facts, not having read their history, so the time is now propitious and they come forward to this virgin soil, putting the best face on, clothed with a religious garb, so much so, the people who worship in their churches have no idea of the real character of this great confederacy.

The early settlers had a divine hand sheilding and taking them under their protection, and where these people can no longer deceive they persecute, as they did the early settlers.

The French Jesuit missionaries were well trained for their work in America and Canada; there was nothing so sacred to them as the murder of the Puritans, or English heretics.

They were constantly inciting the Indians to a state of fury against the English. And after confessing and absolving the dusky warriors they sent them out to do their bloody work, giving them assurance, that murder, arson, pillage, destruction and frightful carnage would please their father in heaven and be sure and gain them admission there. And through this teaching many places were burned, settlers killed, women and children carried into captivity; tracks of desolation all through the new settler's country.

We find as the fruit of this christian spirit, attacks made on such places as Schenectady, N. Y., Deerfield and Haverhill, Mass., Salmon Falls in New Hampshire, Casco in Main and other places, and after peace was made, two Jesuit priests, Thury and Bigot, induced the eastern Indians to break the treaty and renew the war, and took pride in confessing themselves to be the instigators of the atrocities of the savages.

Let us stop here! We lately read of a new order—there was not enough before—being instituted under the teaching and guidance of a rich lady, for the conversion, it says, of these same Indians, together with the colored folks. Just ask ourselves, is this all for

religion, or is it a weapon to hold over us to come forward at a weak moment? Americans, look into this! and when you have satisfied yourselves it is all right, why then rest.

The English settlers well understood such tactics; it was history repeating itself and they regarded not for the first time, the Jesuits as the enemies of mankind.

No wonder English Protestants looked with suspicion on all Roman Catholics, and their horror of them was so great that even Rhode Island enacted a law that a Roman Catholic should not become a free man of the province.

We have so far only given a sketch of the atrocity of the times; we will, before we conclude this chapter if there is room, give some more; we could add many chapters of this kind of work, and what was it done for?

I presume it will be called the conversion of the country: conversion to what; to make this a Roman dependence, a colony of Catholics, under the tender mercies of such countries as France and Spain were in those days, and to destroy every vestige of God's children, who had made this a home, after being forced from their native soil by such cruelty too horrible to conceive, in this enlightened day?

What should we have been as a nation if God had not put forth his hand and saved us from this peril?

These nations had no love for us, they hated us and anything they might have done at the time, or in later days was not for love, but to injure and weaken Protestant England, and if she had lost her power, then the young colonies would have been at the tender mercies of these Pagan nations.

Americans, just think of the fate of your forefathers. Judging by the treatment the Protestant colony at Fort Carolina received at the hands of Melendez, the Spanish general, recorded in the first part of this chapter.

Would the present race of Americans exist? You would have been destroyed before you were able to help yourself if God had not protected you, and the country would have been peopled by French and Spanish Romanists.

In 1640, twenty years from the landing of the first Puritans, the population of New England had increased to 20,000— a wonderful leap.

They had been permitted to grow under Protestant influences, for the Roman Catholic powers of Europe had so exhausted their resources that they could not much longer safely interfere with the American new settlements.

Spain had ruined herself in many wars before the insane attempt to blot out Protestantism in England, by that scheme of the wicked pope, and carried out principally by Spain in the great Armada for the invasion of England, but its glory ended at the bottom of the ocean, and since that day 1588 Spain has had to take a back seat.

The religious wars of France, England, Spain, Holland and others, kept them all jealous of each other.

The revolution in England tied her hands, and the great fleet of England which was being constantly increased, was the protection of the early settlers, and so providence allowed the American colonists, amidst the clash of arms of Europe to live in peace, and gave them time, as well as the desire to improve themselves, temporally, morally and religiously, and to lay the foundation of a future great country.

And England although dictating to her young offspring as to her religious belief in the dogmas of the Church of England had not the time to enforce it.

And so this Great Republic of the then future was nursed in the arms of providence, which seemed to say, "as I have laid the foundation, so do you finish the structure, be careful not to allow any common material to be introduced, if you work on my pattern

all will be well. I have with an outstretched hand saved you from the peril of paganism; follow in my steps and I will love you."

The Puritans believed in material success, and as many of them were persons of education, they wished their children to enjoy the blessings of knowledge, so in 1637 a High school in Cambridge was established, which afterwards took the name of Harvard College, in gratitude to the Rev. John Harvard, of Charlestown, who gave a large library and half of his fortune. And in 1647 a general court ordered that in every town or district of fifty families, a common school should be built.

This system was soon approved by other New England Colonies, except Rhode Island.

Thus came into existence the American system of common schools, but previous to this, the Protestant church had educated the young.

Some had been educated by private individuals, but now it was handed over to the state.

The church had always made provisions for the preservation of the Gospel, and had installed its principles in the young mind.

The Puritans were not faultless, they exhibited a wrong spirit in excluding other Protestant denominations, but put ourselves in their place, with the recollection of the horrors of a corrupt church governing them and we might look on all new comers with as jealous an eye.

They remembered how the few schools in Europe, especially previous to the reformation, had been prostituted to the purposes of this Roman church, and that made them doubly watchful.

But in this year 1890 with a population according to the census, of sixty millions, and with a yearly cost of over one hundred and twenty-two millions for the public schools, and requiring 347,292 teachers, the figures stagger us, with twelve millions of children at the daily attendance, and hundreds of thousands in private and

sectarian schools, the question is do our children get as much religious education as they did when the Puritans first laid the foundation?

Have we not departed from the line intended by Him who so miraculously watched over our tender youth?

Has not this old enemy been tampering with our schools? Who first suggested the thought of taking away the Bible? For what purpose are these sectarian schools? There is not an evangelical church in the country but what is satisfied with the education of the state.

Therefore the Roman church should not be allowed to have separate schools.

And we should be determined that all appropriations for sectarian purposes be stopped.

If the system of our schools suits the most intellectual in every respect, why should these others object? The fact is it makes children of such material that they become too enlightened for them to corrupt.

At the head of this chapter it says: "righteousness exalteth a nation"; then is this the best way to bring up these twelve millions of future men and women, to neglect the Bible? Should their young minds have even a suspicion that the Bible should not be respected?

Take away the power from this socalled church that they have assumed in the political arena, and where would they be? Their vote is all they can offer for all this disturbance of society, and that is prostituted to the furtherance of their designs.

"Train up a child the way he should go, and when he is old he will not depart from it," is a good maxim; the enemy adopts it. He trains up the poor dear little souls, so unfortunate as to get in his grasp, by refusing the Bible, and keeps back the only book that can instruct them in righteousness.

It is evident, as God put his arms about this Great Republic in its infancy, and framed it out of his dear persecuted and hunted children, and took away the power for rule from the pagan countries and placed it in the care of a powerful Protestant nation until it was able to take care of itself. It must be therefore his intentions for it to go on, as it begun, training up the young mind and teaching it to respect the Bible.

That good old book will injure none, and no one objects to it but those who teach antichrist doctrines, and we cannot afford, as a nation, to exchange our Bible for a few extra votes on election day, and those really given to the enemy of the book.

God says, "I am a jealous God," and therefore he looks with a jealous eye on the treatment his book receives.

There is a vast responsibility on our rulers, respecting the youth of the country.

It may not be wise to imitate the Puritans in all their methods of government, but we should unmistakably look with the same jealous eye on the introduction of any foreign sectarian element in our midst.

The fact of their determination to open up separate schools is a menace to our Protestantism; it is the commencement of hostilities and if not stopped now it will take long years of blood and carnage to do it.

The elements are amongst us, only waiting for the opportunity to enslave us.

It may be sometimes wise to look even to pagan and despotic countries for advice, and see how they manage under such circumstances. I do not say we can go to the lengths they have gone in this matter, still if it only sets us to thinking, it will be something gained.

The Chinese have said firmly, "we will have nothing to do with you; depart from our shores. They have only crept in lately with

the Gospel missionaries. Russia has also excluded the Romanists. The Greek and Roman church had the same origin, therefore the Russians know what a disturbing element popery is, and will not allow it entrance to their country; there are a few exceptions.

And is it not strange, Catholocism has less power to-day in all countries, than in the two great Protestant nations; why can this be? I can make no better answer than the corruption of men in office, for outside of the Roman element, you hear nothing so much talked of as the fearful strides this Romanism is taking to-day. This country gives welcome to all nationalities, and it is time they should know it belongs to the Americans, and as they live here, they owe their allegiance first to the American government.

Therefore we do not want the children, let them come from where they may, to be taught that a foreign power has the first claim on their loyalty.

You could not get men to allow their children to be tampered with in their loyalty to any government, except it be done under the disguise of religious fanaticism, and this Roman religion teaches its same old pernicious doctrine. That the Pope stands first and in what line he directs, they must follow.

This is the greatest foe the American people have to deal with to-day, in our midst.

They are becoming bolder every year. The people can know nothing of their church's doings, or they would blush in the face of their abominable history to flaunt their baptized heathenism in the face of such facts as the world furnishes to-day.

Can any one please give the name of any country, who has had the misfortune to have them amongst them, that they have not been expelled from?

The countries of Europe have taken the schools from their hands; to-day Germany, France, Italy and others, after centuries of bitter

experience, have determined that the children shall be no longer subject altogether to the teachings of popery.

The following from a European paper, speaks for itself:

"In Roman Catholic Belgium there are, we are officially informed, 18 murders to 10,000 of the population, in France 31, Bavaria 32, Italy 52, in Protestant England 4.

Illegitimate births, in Brussels 35 to 100, Paris 33, Vienna 52, England 5."

The Westminster Gazette (Catholic) recently said, "The neglected children of London are chiefly our children, and the lowest of every class, whether thieves or drunkards, are Catholics."

Alexander VI, eleven years at the head of this so-called true church, gave a splendid entertainment to fifty public prostitutes, in the halls of the Holy Vatican, and to-day no caricatures are so much enjoyed in Rome as those at the expense of the priesthood; no stories are too astounding to be believed, if against priests and cardinals; no cry so frequent as this: "Down with the priests."

As this pope is accidentally brought before us, and as we before said, we could give the history of all the popes, but the great objection would be, they have lived such holy (?) lives that we could not soil our pages with the description.

The above pope died August 18th, 1503, poisoned. We copy the last scene of this man's horrible end. Orgies, Debauchery, Simonies, robbery, murders and poisonings, are rife at this time; men are killed for pastime, but we give the following:

"On the next day, when the death of the pontiff was known, cries of gladness and transports of joy resounded through Rome.

Everyone wished to contemplate the dead body of him who, for eleven years had caused the most powerful lords to tremble; the church of St. Peter in which his dead body was placed was soon invaded by an innumerable crowd.

'The sight of that dead body', says Raphael Volatenan, 'black, deformed, prodigiously swollen, and exhaling an infectious odor, was a disgusting spectacle, black froth covered his lips and nostrils; his mouth was unnaturally open, and his tongue swollen by the poison, hung down upon his chin.'

Thus there was not found any devotee or fanatic to kiss his feet or hands, as was the custom.

Towards six o'clock in the evening the infection in the church was such that the cardinal charged with the care of the funeral was obliged to give orders to bury the pope. No priest, cardinal or officer was willing to assist at the funeral ceremony, and the dead body was abandoned to the carpenters and porters, who placed it in a coffin which was too short, and into which they forced it by pressing in the feet and striking it with a hammer.

After this horrible scene of profanation, they cast it into a tomb which had been prepared for it on the left of the high alter.

Thus terminated the abominable reign of Alexander VI, the last Pontiff of the Fifteenth Century.

Alexander VI, is one of these popes whom the adorers of the Roman Purple, and of pontifical infallibility, dare not justify, at least as regards their turpitudes; they say however, that the reign of Roderick Borgia, was one of the happiest for the church, since Providence permitted neither schism nor heresies to appear during it.

And if God has willed, they add, that there should sometimes appear on the venerated chair of the apostle, incestuous, sodomite and murdering popes, it is to show men that the preservation of Catholicism does not depend on the vices or virtues of its ministers; a conclusion well worthy of those shameful priests who seek to cover their irregularities by contemptible sophisms.

We, who deduct vigorous consequences from the truth of history, will say that an institution like that of the papacy is a monstrosity in

religion, precisely because it gives to wicked men an exorbitant power which permits them to employ for their passions, the greatest sublimity in the heart of man, the love of the Divinity." (L. M. De Cormein History of the Popes, vol. 2, page 163.)

The same impious idea is taught to-day, that it does not effect the church, let the priests socalled, be ever so bad, do we, or ought we to let the children of the states be brought up with such thoughts as these. We know it is taught, for we have heard it from their poor deluded lips?

"In 1872, Gavazzi, a reformed and converted Italian priest, in addressing the general conference of the Methodist Episcopal Church at Brooklyn, New York, on the subject of reforming the papal church, said she was 'too far gone in corruption; she must die,' and added, 'if a finger, an arm or a leg is gangrened, amputation of the affected part may save the body, but if the whole body is gangrened there is no saving it; it must die.'

This is the case with the papacy; it is gangrened to the core. If you take from it what is antichristian, there will be nothing left. This man was born in it, educated in it, had been a priest and knew what he was saying." (Key to the Apocalypse, page 130.)

That the papacy is on the downhill grade is evident from several occurrences since 1866, and the Franco-German war.

The dismembered states of Italy have become a united kingdom, depriving the pope of his temporal power which Pius IX said was essential to the existence of the papacy.

The union of church and state has so far subsided that the church has lost control over the state; the common schools are taken from the control of the priests, and convents and nunneries valued at nundreds of millions of dollars have been confiscated to the state, and a general system of education has been adopted on their avails.

Austria, a Catholic state, has broken her concordant with the pope whereby he and his agents had control of all schools and of church

affairs. Italy is thrown open to all shades of religion, and various Protestants have churches within the shadow of the vatican.

Spain, once famous for her papal inquisitions has been revolutionized, and now has a constitutional government, which, if carried out, must tolerate religion other than the papal.

The Abbe Bougard, (Catholic) vicar-general of the Orleans diocese, (France) has recently published a little book, in which he calls attention to the diminution of the clergy in his church, and states some facts of a startling character to his cause, but consoling to the Protestants.

He says, "there are already 2,658 parishes (in France) without priests, and 3,000 communes (towns) which have neither church, parson, nor chapel of ease, nor are these parishes and communes those in which Protestantism has obtained control; on the contrary, they are those in which Romanists have always been dominant."

The change is not confined to the parishes and communes represented in his statistics, but is more or less marked throughout the whole nation. The upper and lower classes are equally unwilling to enter the priesthood, and the aversion is apparently increasing.

The abbe dates the beginning of the trouble a half century ago, and adds: "every revolution renews it; that of 1830 was fatal, the war of 1870 was still more so; what is true of France, the strongest Catholic State in Europe, is said to be true of every other Catholic power in this matter.

The evangelical society of France in a circular, states that more than four millions of Bibles were sold among Catholics, besides those donated in France; that more than six hundred thousand soldiers have been thrown under Protestant influences; that the nation is becoming awake to the fact that they cannot secure their liberties unless they break with popery altogether; that seven millions of Roman Catholics have rejected popery; that gifted men, by their writings show that France needs Protestantism.

Mr. Revielland thinks that in forty years, France will be Protestant; the people listen to Protestant preaching and lectures with avidity, in thirty six thousand townships." (Rev. Alfred Brunson, Key to the Apocalypse, page 121.)

We hear very little in our papers of such statements as the above, but a good deal of poor Old Ireland, whose greatest enemy is this so-called church, and she, Ireland, will never have rest or peace, do for her what you may, until this element, which is constantly fomenting her, is wiped out.

As this Roman church has lost the control of schools in Europe, they now intend to get their grip on ours, that is if we let them.

And one of the greatest points for them is to control the press; they already seem to be able to publish statements very easily in the papers, but if we send anything that touches this so-called church very close, we are apt to receive for answer, "oh, we do not wish to get up a religious controversy." Let this speak for itself.

They make the boast that they have representatives in all the newspapers in England of any consequence, and add, "they do not so much care for what is put in as for what is kept out." And how frequently, when speaking of our public schools, they call them irreligious, infidel, godless, without Catholic instruction. What is our press about, to be publishing such nonsense.?

For those who are not aware of the spirit that is already abroad, we clip a few extracts on the school question.

A paper says, "The organization of the schools, their internal arrangement and management, the choice and regulation of studies and the selection, appointment and dismissal of teachers, belongs exclusively to the spiritual authority."

The Boston Advertiser affirms, "Catholics would not be satisfied with the public schools, even if the Protestant Bible and every vestige of religious teaching were banished from them."

The Freeman's Journal of Dec. 11th, 1869, speaks as follows: "Let the public school system go to where it came from—the devil. We want christian schools, and the state cannot tell us what christianity is."

"Resolved, That the public or common school system in New York City is a swindle on the people, an outrage on justice, a foul disgrace in matter of morals. and that it imports for the State Legislature to abolish it forthwith.

There can be no sound political progress—no permanence in the state, where for any length of time children shall be trained in schools without (the Roman) religion.

This country has no other hope, politically or morally, except in the vast and controlling extension of the Catholic religion." (Popery the foe of the church, page 237.)

Any amount of such statements could be given from pagan papers; is it not wonderful that such absurdities can be printed in the face of the facts that are coming to light, of their expulsion from countries on whom they have acted like withering leeches for centuries?

Brunson says, "About the year 1825, when emigration begun to set in from Europe to America on a large scale, the Catholic propaganda in Europe encouraged the emigration of their own people, with a view of their becoming voters, and when numerous enough to be felt, to sell their votes to the political party that would favor papacy the most, and thus get the control of our government in the interest of the papacy, as they then controlled in most of Europe.

As it was a business matter, a regular list of emigrants of those they claimed was kept." Brunson's Key to the Apocalypse.

This so-called church. you see, is now as it always has been, a political machine calculating in advance for the spiritual ruin of the country; the school is their aim, and they have paid tools, ready with slander as above, to attack any institution, however sacred, with vile

opinions. We lately read of an attack, of another kind from a supposed higher quarter, beginning with hints, and covert sneers on the Puritans and Jewish religion, in the same spirit and for the same purpose, to raise themselves at the expense of others. They are constantly circulating irritating reports between the two great Protestant countries.

When slanders are sent forth into the world through the press, or in any other form, unthinking people read and feel irritated, but seldom stop to inquire who are the originators; when such inquiry is made, it is generally traced by intelligent men and women to one scource, namely, a foreign sectarian element, who are interested in these slanders; it is one of their strong weapons.

One writer who belongs to the Roman church, and is a supposed light in it, writing on the popular subject, the observance of the Sabbath day, thinks a part only of Sunday should be devoted to religious worship, the rest to innocent and healthful recreation; he thinks base ball is too violent an excercise for the proper observance of the Lord's day.

"You must not," he says, "confound the christian Sunday with the Jewish or the Puritan Sabbath." "The Puritans," he says, "imposed restraints which are repulsive to christian freedom, and which were not warranted by the Gospel dispensation."

He adds, "the Lord's day to the christian heart is always a day of joy," and he tells us what the church (he means his church) allows on that day; one part is, "she permits a portion of it to be spent in innocent recreation;" he then quotes that beautiful passage of our Saviour. "The Sabbath was made for man, and not man for the Sabbath."

We are astonished at the arrogance of this man who brings the same paganism into this christian country that our forefathers left behind, and undertakes to give us instruction from his standpoint.

To us it sounds like a resurrection ; like a mournful dirge of the past. It reminds us of the day when such men as Huss or Jerome went before a popish tribunial and were told to surrunder or burn. "We want no argument," they said, "plead guilty ;" the spirit is the same.

The church decides what you shall do and you have no appeal ; this was taking the usual high ground, especially towards the latter man, Jerome, whom they had kept in a disgraceful dungeon for nearly a year amongst filth and stench ; so much so that some of his flesh rotted off his body, and then when forced even in those days, to bring him forth to a hearing, tried to silence him with a yes or no, without the farce of a trial, and all because he was a good christian.

We dissent from allowing this church having anything to do with our Sabbath. God's word is our guide, and in it we read, "Remember the Sabbath day to keep it holy." Would this man have us exchange our Sabbath for one of his creating? Look at all the countries over which this popish religion has fastened her blighting grip. See the people's actions there ; go to church in the morning because you are ordered, bring your money with you, and then after that, you may go to cock-fights, bull-baits, gambling theatres, dog-fights, drunkeness, and any kind of wickedness, andwhy? Because the church allows it.

Can any one think a church can be of God's planting that will tolerate and encourage such things? It is no use denying it ; it is a matter of history ; priests taking the money from the mornings collection plate, and afternoon gambling with it.

If you say the church did not order these things, it only tolerated them, then we ask what good did you do all these centuries?

Where is the righteousness you planted in the people and in the hearts of the dear children by such examples?

And now, instead of taking counsel from you, we ask you to step aside, and not corrupt by your system the laws which Christ has given in the Bible, and which is our precious legacy. What has such countries as France gained by this? It has but one hope now, and that is Protestantism, to cleanse and purify it, and bring back the people from a state of Atheism and infidelity, to true christianity.

Would not a Puritan Sunday, with all of its stringent laws, produce better results for us than the French and others have experienced?

This subject, France refusing Protestantism, will be treated on in the next chapter.

And what was the Jewish Sabbath before it was corrupted by this same paganism? It and its laws were a type of the purer christianity that Christ brought into the world.

And now for the quotation from the new testament—these people are always wrong in their interpretation of the Scriptures. You can hardly except anything else from those who hate the Bible so, and would destroy it if they could.

Christ is speaking of himself as being the Lord of the Sabbath. He and his deciples had been preaching on the Sunday to save men, and not for innocent recreation, and it would appear as if they did not know where to get a meal, (they were not pampered with the good things of life) but were glad to pick a few ears of corn to sustain nature; but this did not please the Apostates of that day any more than it would to-day, and so they found fault with him, and thus the expression as given in Matthew.

"For the son of man is Lord, even of the Sabbath day;" a very different signification to what the above cardinal intended; it does not give any encouragement to indulge the amusements allowed by this Roman church.

And is it not certain, that as God so wonderfully protected this country in its infancy, snatching it out of the jaws of popery and

instructing the young future Republic in the way of righteousness, and giving the blessings that true religion always brings peace and plenty? Then it remains for America to watch with a jealous care, that no false religion should seriously take root in this land, and also that the public schools be protected from the pernicious influences of priest-craft; the makers of the constitution seemed impressed with this thought.

And let us not insult God by letting the Bible take a second place anywhere, in or out of the school; "he that honoreth me, him will I also honor," but if we forget him, he will hand us over to the tender mercies of these Philistines, who are increasing in the land.

And then, judging from their past history, we can form a good idea of what our future will be, and how much blood and treasure it will cost to purify us as a nation from this abominable superstition which our enemies have determined to force on us.

Let us take warning from France and Spain and other countries, yes, and even Mexico, who have had to confiscate the church property for self defense. God offered these nations the true religion and they refused it, and what has it cost them in blood and treasure? Do not let us make the same mistake. If we do we shall regret it; we are already reaping some if its fruits in the control of our elections.

There is growing the spirit of lawlessness, unrighteousness, infidelity, Atheism, which always follows, and is created by idolatrous worship.

There is already an unrest, a fear of coming evil, by the law abiding citizens, who are beginning to have a dread of the element they see increasing in their midst the same creatures as have always been used for violent work.

Many of the pagan characteristics are coming to light. Boycotting is one; it is an old Roman Catholic weapon, used by them from their commencement, and is a Bible Prophecy. I think it has

been given before in this book, but it will not harm to again bring it forward. See Revelations XIII, 17: "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Some of our temperance lecturers say intemperance is worse than the old slavery.

If we allow Catholicism to get ahead, it will be the worst of the three.

My information is gathered from various sources, and I am told that in low society the protestant is already spoken of and to in such remarks as, "oh, you are only a protestant pup," and in better society, the same meaning, only more refined language; the spirit of intimidation and fear is being scattered, and these things have always preceded in all countries the establishment of the reign of popery. Is this how Jesus laid the foundation of his church?

Now, one more thought, and that will bring this chapter to an end.

"And when they forgot the Lord their God, he sold them into the hand of Sisera, and into the hands of the Philistines."

Many will say, what has the above to do with us; we, the great Republic?

The writer thinks he can see a parallel case. The Jews were a favored people, and much land was given them. They had been brought with a high hand, out of the house of bondage, and were warned that their peace and prosperity depended on their faithfulness to God; in their keeping his commandments, and not to run after idols.

They were warned first by Moses, then Joshua and others until the time of Samuel.

Now as long as they served God they had rest from their enemies. They were told to "make no league with the enemies of God," (Judges II, 2) or it would be a snare to them.

"They would be as thorns in their sides"—and yet they did make league with the inhabitants of the land, and sought after their idols, hence God gave them over to the Philistines.

They had always been a disobedient and stiff-necked people, and had been frequently punished, even to exile and captivity.

Well, you say, what has all this to do with us? Let us see. All Scripture was given for our instruction, and the record of the Jews was intended as a guide to show us God's method of dealing with nations, even to the end of the world.

Let us see where the parallel comes in.

The Pilgrim fathers, like the children of Egypt had been redeemed from bondage—a bondage worse than Egyptian, for it was a deadly spiritual bondage, and this in merry free England. England had for a long time been made a hell by this Catholic power, until the people banished them from their land.

The church was taken in hand by the king, but he, being no christian thought to run it in the old way, and that was not what the people wanted, and they having been so long in slavery, many of them became despots themselves, and so not having lost the spirit of the old, they passed laws against those who had dissented from them, one of which was the nonconformist act which provided that all men should worship in the church of England. A large number could not conscientiously conform to this, and so they suffered great persecutions; they therefore determined to leave their own land and seek a new, where they could serve God according to their conscience.

They did not, like the Hebrews, go all at once, that was impossible; but they came by every available means, and in time swelled the number to a large extent.

Now notice one of the parallels: The Hebrews had escaped across the Red Sea, the Pilgrims across the Atlantic; God had granted both religious freedom.

Who will say there is any life on earth better than that enjoyed by the Pilgrim fathers in their first years of occupation? They had peace and plenty, and like the Jews were protected by God. But the Philistines followed them in the shape of the Romanists, and begun to introduce the forbidden idolatry; they came over humble at first. No red hat cardinals. If they had done that methinks the spirit of some of the early settlers who remembered the old injuries, would have retaliated in some form, perhaps by showing them a short way into the Atlantic. No, these only come after the ground has been well ploughed, and the seed sown; they come to finish the work begun in pretended humility, but they were looking to the future; they calculated on supremacy from the start, and it was with them only a question of time before they would destroy this Garden of Eden.

Christians as well as others, are naturally unsuspecting, not plotting themselves, are not apt to see it in others, so they did not see the cloven foot in the way the politics and other things were being managed. The leaders of the parties did not themselves always see the cunning hand they were following, and so things went on apparently natural for a number of years; one party in and then the other, still it was always shaping itself to the party that most favored the Catholics, and they were growing in strength until we now see both parties; some unknowingly are playing into their hands; and every office is given to a Catholic if possible, and that is only repeating the tactics that have always been adopted in every country, previous to making a deadly attack on the lives and liberties of the people. Americans, Beware!!

Have we not been tampering with their idolatry? In other words have been to careless how we allow our little children to be brought up in this irreligious church. I mean the children of the country; we have an interest in them as well as our own, and the interpretation of the words "Religious Freedom" does not give anybody a

right to set up a religion in opposition to God, even if you bring it in with parades, military processions, expensive music from organs, or in any other form, to steal the senses and leave the heart dead.

And now for a parting word in this chapter. If you do not stop these separate schools, these really ungodly schools, you, like the Jews, will be handed over to the Philistines.

CHAPTER VII.

FRANCE REFUSES PROTESTANTISM.

"Why do the heathen rage and the people imagine a vain thing.
The kings of the earth set themselves, and the rulers take counsel together against the Lord, and his Anointed, saying:
Let us break their bands asunder, and cast away their cords from us.
He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Psalms II, 1-4

THE latter part of the fifteenth, and the beginning of the sixteenth century, the two great events occurred, in the births of two great men.

They were great in the true sense of the word, for they were men of God, born so; these men seemed from their birth, to be out of their element but were seeking to find it.

That element, so vital to them, and yet so rare in their earthly surroundings.

They walked like men blindfolded, feeling among the materials that came to hand, for what they were seeking, but could not recognize it; there was so much of the counterfeit, so little of the real, it withered in their hands and left their soul in an unsatisfied condition; so much so that they almost despaired to find that which they were hungering for, and after searching among the ashes until hope deferred, had made their hearts sick, they fed for a time on that

which was offered; poor and scanty though it was, it was all that came within their reach, and so with patience, they looked forward for brighter days.

It may not be necessary to say these men were looking for God but could not find him among the rubbish offered to seek in.

They searched in all the books and went through all the empty forms prescribed by the only church within their reach, but no relief came.

The only book that would have helped their case was withheld.

These men were Luther and Calvin; the former we have already given a sketch of.

John Calvin was born July 10th, 1509, at Noyon in Picardy, and at his birth Luther must have been twenty-six years of age; like Luther, he was born of humble parents, but being an interesting youth, and remarkably clever and quick, and also under the guidance of providence, means were soon found to educate and prepare this future great man for his labors of love.

There were a great many bright characters born at this time.

The world had not so great a chance of throwing off the chains of spiritual slavery since the apostolic period, and had the nations been equal to the occasion, many countries would not have had to go through such severe trials; they could have reached the goal in an easier way.

Calvin was to France what Luther was to Germany—the olive branch of peace, offered by the hand of God. Had France accepted the teachings of Calvin, their happiness and peace would have been assured, but when by persecution he, with many others, was driven away, the light of France was obscured, and left her to grovel for a few centuries amidst war, desolation and carnage of the most frightful character, and many times humbled in the eyes of the world, but we must not anticipate.

Our business in this chapter is more with France than with Calvin; we may follow him elsewhere, but we will say he never found God till he found him through the Bible. Like Luther he was offered all the useless forms of the Roman church, which did him more harm than good, and when he saw men burned at the stake for having what his soul was longing after, although he knew it not at the time, still he felt these martyrs had an experience he had not got, and it set him to thinking, and he determined to search the forbidden Bible which private friends had advised him to do, and then he found the church he had so believed in was the real heretic, and these martyrs the true christians, and that the Bible was the only word of God.

He found this church to be the greatest stumbling block in the advancement of the cause of Christ; it was a spurious institution, pretending to teach the way of God, but introducing in its place Antichrist, or the doctrine of devils.

Calvin, now about twenty years of age, tasted that for which he had been seeking for from his almost infancy; he had at last found the true God; he had not to wait until death, and after that go through punishment in purgatory, that he found to be all deception; the invention of priests so-called, to make money by and to keep the people in awe so that they might rule them as they pleased; he threw all this nonsense aside and stood up a free man, having the evidence within himself of his acceptance with God; his peace was made, his salvation assured, and his great heart pittied those who were still under the fetters of this Roman church. So he visited from door to door with his Bible in his pocket, telling of the glorious liberty promised by Christ in his Gospel, and as realized in his own experience.

Paris was wonderfully favored at this time by the true piety of Margaret, the sister of the king, Francis I.

The protestanism, as commenced in Germany by Luther, had reached France as well as all christendom; this Lady Margaret,

Queen of Navarre, had also become a true christian, and the hour being favorable, she determined to have the Gospel of Christ preached in Paris.

She wants the churches for preaching, but is refused; the Roman church although having lost much of its power, had still enough left to close its doors against the word of God.

She then determined to have the palace opened for divine service.

Here was an innovation. France, one of the oldest sons of the church, opening its palace doors, that real religion should be offered to all; this might seem to worldly hearts, a defiance to the pope, but such was not the greatest motive of the king's sister; she did it for the love of God, and to save poor perishing souls, and also a great desire to make France Protestant.

And had France been wise on this, the day of God's visitation, she would have embraced the opportunity.

Had there been virtue enough in the land and a proper resistance made, the way would have been opened and the enemies of true religion banished, and France saved from the curse of the last three centuries.

As it was, large numbers flocked to the palace every day, and many were converted, still the largest numbers remained on the Roman side, and the church as usual, appeals to the only power she really possesses—the brutal, ignorant and fanatical mob—and these urged on by the Romanists produce immense crowds, breathing revolutions, and the whole city was kept in great excitement by the unfounded rumors of plots which were coined as usual by the priests.

The good work went on, but it became at last evident that France was not ready for the reformation, and so many of the great preachers, with thousands of others, had to leave the country, and persecution increased, but in a more deadly form.

We here copy the case of Alexander, one great preacher, and his end; he was apprehended, escorted by Bowmen, and loaded with chains, he was sent to Paris.

The guard soon saw that the prisoner they had in charge was like no other that had ever before been committed to their keeping. Before Paris was reached the captain of the company as well as several of the members had, as the result of their prisoner's conversation with them, become converts to the Gospel. As he pursued his journey in bonds, Alexander preached at the inns and villages where they halted for the night; at every stage of the way he left behind him trophies of the Protestant faith.

The prisoner was comforted by the thought that his master had turned the road to the stake into a missionary progress, and if in a few more days he should breath his last amid the flames, others would rise from his ashes to confess the truth, when he could no longer preach.

Arrived in Paris, he was brought before the Parliament. The prisoner meekly, yet courageously confessed the reformed faith.

He was first cruelly tortured. Putting his limb in the boot, the executioners drove in the wedges with such blows that his left leg was crushed. Alexander groaned aloud, "Oh, God," he exclaimed, says Crespin, "there is neither pity nor mercy in these men! oh, may I find both in thee!" "Another blow," said the head executioner.

The martyr seeing Budeaus among the assessors, and turning on him a look of supplication, said: "Is there no great Gamaliel here to moderate the cruelty they are practicing on me?" Budeaus, great in the schools, but irresolute in matters of the Gospel, fixing an eye of pity on Alexander, said, "It is enough; his torture is too much, forbear." His words took effect. "The executioners," says Crespin, "lifted up the martyr and carried him to his dungeon, a cripple. He was condemned to be burned alive.

In the hope of daunting him, his sentence, contrary to the then usual practice, was pronounced in his presence; but they who

watched his face, instead of fear, saw a gleam of joy shoot at the instant athwart it.

He was next made to undergo the ceremony of degradation. They shaved his crown, scraped his fingertips and tore off his robe. 'If you speak a word' said they, 'we will cut out your tongue:' for about this time, according to Historian Crespin, this horrible barbarity began to be practiced upon the confessors of the truth. Last of all they brought forth the robdefol.

When Alexander saw himself about to be arrayed in this dress, he could not, says Crespin, refrain from speaking; 'Oh, God,' said he, 'is there any higher honor than to receive the livery which thy Son received in the hour of Herod?'

The martyr was now attired for the fire unable to walk to the place of execution, for one of his legs had been sorely mangled in the boot; they provided a cart, one usually employed to convey rubbish, and placed the martyr in it.

As he passed along from the conceirgerie to the place Maubert, he managed to stand up, and resting his hands on the side of the cart, and leaning over, he preached to the crowds that thronged the streets, commending to them the Saviour, for whom he was about to suffer, and exhorting them to flee from the wrath to come.

The smile which his sentence had kindled on his face had not yet gone off it, nay it appeared to glow and brighten the nearer he drew to the stake. 'He is going to be burned,' said the onlookers, 'and yet no one seems so happy as he!' Being come to the place of execution they lifted him out of the cart, placed him against the stake and bound him to it with chains. He begged before they should kindle the pile that he might be permitted to say a few more last words to the people. Leave was given, and breaking into an ecstasy, he again extolled the Saviour, for whom he was now to lay down his life, and again commended him to those around.

The spectators, among whom was a goodly number of monks, said, 'Surely there is nothing worthy of death in this man,' and smiting on their breasts, and bewailing his fate with plentious tears exclaimed, 'If this man is not saved, who of the sons of men, can be so?'

Well might the martyr, as he saw them weeping, have said, 'Weep not for me, but weep for yourselves.' A few sharp pangs and to him would come joy forever; but for them alas! and for their children, the blood of the martyr and of thousands more who were yet to be slain was preparing a future dark with woes.

Now that we find ourselves three hundred years from these events and can look back on all that has come and gone in Paris since, we can clearly see that the year 1533 was one of the grand turning points in the history of France. Between the stake of Berguin and the stake of Alexander there were fully three years, during which the winds of persecution were holden. During at least two of these years the Gospel was freely and faithfully preached in the capital.

An influence from on high was plainly at work amongst the people.

Five thousand men and women daily passed in at the gates of the Louvre to listen to Russel, and numerous churches throughout the city were opened and filled with crowds that seemed to thirst for the water of life. Many felt the powers of the world to come.

In these events Providence put it distinctly to the inhabitants of Paris. 'Choose ye this day, whom ye shall serve. Will ye abide by the papacy or will ye cast in your lot with the Reformation.' And the men of Paris as distinctly replied, when the period of probation had come to an end 'We will abide by the pope.' The choice of Paris was the choice of France. Scarcely were the flames of Alexander's pile extinguished when the sky of that country, which was kindling apace as the friends of truth fondly thought with the glories of the opening day, became suddenly overcast,

and clouds of threatening blackness began to gather. In the spring of 1534 the churches of Paris were closed; the sermons were suppressed; three hundred Lutherans were swept off to prison, and soon thereafter the burning resumed. But the ominous circumstance was that the persecutor was backed by the populace. Queen Margaret's attempt to win over the population of the capital to the Gospel had proved a failure, and the consequence was that the Sorbonne, with the help of the popular suffrage again set up the stake." Rev. J. A. Wylie, His. of Protest.. vol. II page 172, 173 and 174.

These executions were the answer of Paris to God's offer of mercy, and the brutal executioners were again supported by the no less brutal mob, and so France fell again into the hands of Rome and went back to the food she gives with its attendant festivals, with their obscene and guilty performances.

This was all Rome had to offer in exchange for the Gospel, which she was trying by the torch, and other means to destroy.

The king Francis I, bent on his own schemes of greatness, had seen his sister at her noble work with an indifference to the results, excepting as it gratified him in playing the Protestant party as a set off against his rival Charles V, and also the pope. He allied himself to the pope with one hand and to the Protestant princes of Europe with the other, and entertained the idea to unite the Catholic party with the Protestant. You might as well attempt to unite heaven and hell, or oil with water as christianity with paganism; they can never amalgamate.

The powers of Europe were as usual, checkmating each other in diplomatic skill, pope Clement VII had just had an interview with Charles of Spain at Bologna.

The king of France was aware of this, and thinking some scheme would be set afloat against his interests, thought to checkmate it

whatever it may be, by detaching the pope from Spain and securing him as an ally for France.

What power suggested this to the king? No one knows; he may have thought it was the coinage of his own brain, his own diplomatic skill; it may have been suggested by the powers of darkness. But come from where it may, it meant no good for France.

It seemed as if the angel of mercy had left her to her own plans and resources, and that in exchange for the virtuous and christian sister of the king. A spawn of a different brood should fasten her fangs on the nation; one that shall be a curse for France for a long time to come.

And it came like the serpent in the Garden of Eden; not in a repulsive shape, but in the last form we should conceive harm should spring from; in the person of a lovely, smiling, gay and happy girl, from the sunny clime of Italy, just entering into her fourteenth birthday.

This girl, young as she was, accustomed to the criminal society of the Vatican, and being a niece of the pope, was at her early life initiated, into the most infamous debauches.

It is said the pope was not really her uncle, he being a bastard of the Medici family.

The thought or plot the king just mentioned was to introduce this young lady into his family by the offer of marriage to his second son, the Duke of Orleans, the future king Henry II, and so break the alliance of the pope with Charles V.

The name of this lady was Catherine de Medici, and he wrote to the pope making the offer, which was eagerly accepted, and after all matters were arranged, the pope left Rome for France, to be present at the wedding, 1533.

Here was a change for France; in a few years the country would lose the present powers by death, and then it would fall into the

rulership of this most infamous woman, as she afterwards proved herself to be.

She was a great schemer, and whosoever mounted the throne, her husband or sons, she would be the leading spirit.

The black and dark history that followed, the poisonings, the dungeon, the stake to friends or foes, proceeded from her, and in those days crowned heads threw off all responsibility. There was none to call them to account, and as she was so closely allied to Rome and its pretended holiness, she could commit any crime with impunity.

The pope, before he left France, gave his blessing to his hopeful niece and her husband, and did not forget to leave a bull of Anathema against all Lutherans.

This lady was the curse of the kingdom as well as the royal family. She smiled and was cheerful and gay, but a blight seemed to follow her, and she turned everything into evil.

We might interpret her presence by the words, "As you sow, so shall you reap."

You would have none of mine for your guide, now take one of your own choosing, and those that follow her, and it shall be the more bitter, because it comes from the great house of bondage, the head of your idolatry.

And it seems strange that on the chosen of God should her wrath be permitted to fall, but we must not judge by earthly things; there is a day coming when all these things will be judged by one who cannot err; then their sorrow will be turned into joy, and these authors of earth's miseries will receive their just reward. We here give an extract of a small part of a conversation between the worthy pope Clement VII, and the emperor Charles V.

In the first interview the prince spoke of the necessity of assembling a general council in Germany, to arrest the progress of the heresy by regulating the connection of the churches of that country with the Holy see, and to reform the morals of the clergy.

'Never!' replied the pope, 'will we convene a synod in a place where its deliberations can be independent. And we are surprised that a prince, who is so wary and great a politician, solicits an assemblage whose decisions may at once break his throne and overthrow the papacy. We call you emperor and ourselves pope; by divine right, we should not then submit the examination of our privileges to men, for they may ask us to verify our titles, and in truth, neither you nor I can do it.

Be assured that the electors and people of Germany have only embraced the heresy to seize on the ecclesiastical property placed under your sway, and then to free themselves from your dominion. It is not the excellency of the new religion which attracts them to the party of the reformation, it is an ardent thirst for liberty. Do not then hope to arrest the disorders by permitting the Lutherans to discuss the new doctrines in a council.

What matter these dogmas to us after all: what we want is passive obedience; what we ought to desire is, that the people should be forever submissive to the yoke of priests and kings; and to reach this end, to prevent revolts, to arrest these flashes of liberty which overthrow our thrones, we must use brute force; make executioners of your soldiers; we must light the funeral pyres; we must kill, burn; we must exterminate the learned; we must annihilate the press. Be assured then, that your subjects will return to orthodoxy, and will adore your imperial majesty on their knees.'" L. M. DeCormein, His. of Popes, Vol. II, pages 199, 200.

These representations of Clement appeared to strike the Emperor, and the question of the council was abandoned. They agreed only to assemble at Augsburg, a general diet of the empire, in order to make a last effort to re-unite the Roman Catholics and Lutherans, at which place was Luther cited.

The Pontiff then proceeded to the coronation of Charles V, and immediately afterwards the two allies marched on Florence to reduce the republic beneath the tyranny of the bastard of Medicis.

'Tis not often we can lift the scenes and hear the real sentiments of kings, emperors and popes; everything that comes to the surface is so artificial; it sometimes has the appearance of truth, and yet diplomacy is often a language studied to conceal the real sentiments. It breathes the word of promise to our ears, but breaks it to our hopes.

A volume might be written on the above conversation. It shows the opinion these worthys have regarding the race of men, in what light they view them and the use they have for them, namely to cater to their greatness.

We pronounce such men as unfit to breath the pure air of heaven; one of these is called a pope, pretending to look after the spiritual happiness of christendom; in our eyes he is an imposter, and his language proves he knows his position is a sham, a cheat, and that his pretended connection with christianity would and does not bear investigation; hence his objection to a general council, composed of such men as would then come forward to speak on this subject. All church disputes were usually tried by the pope's tools, so that the verdict is agreed on before the court meets; composed of bishops and priests.

To such councils they are willing to entrust their cause, but when intelligent and honest men meet to settle the abuses of this socalled church then they fall back on brute force, and have no answer but to kill, burn, as the above socalled shepherd of Christ's flock recommends; he wishes particularly to destroy the learned; he fears them; they may ask unpleasant questions; "where do you get your power from," and who placed a king, emperor, and particularly a pope, on the throne by divine right.

And how he judges these honest men by his own wicked standard; he cannot conceive men act from principle; we will not say the love of God, for what does he know about that?

His object is to make men base by fear, to prevent their reading or learning, to be kept in the same ignorance he and his predecessors have forced on the masses these long dark centuries.

All the use these heads can find for the people is to cater to their pleasures; to find the means to perpetuate their wicked lives.

To annihilate the press; as if God had only just sent that blessing for them to extinguish and not to carry out his own glorious work and purposes, and which was now showing up their ghostly deeds."

Such was the conversation of this worthy pair, and it must have given them a further taste for blood, for they both started with the army to Florence, beseiging them, and got possession by false promises, and then began the torture of the Florentines as soon as they were in their power. Oh, that the earth may be soon rid of such evil agitators. Had we space to give the history of the life of this socalled vicegerant of Christ, it would fill a whole chapter, but it is too disgusting to publish his infallible deeds; the knowledge of these facts has made us give the title to our book, "Why Have Priest at All?"

The king of France also tried his plan of reforming the church of ome, but without any reformation; he cared nothing for the church of Rome excepting as a means to help him into power; he cared less for Protestantism, still if he could heal the difference it would make him the first man in Europe. Plans were suggested, councils held, but nothing could be decided on; how could reforms come from councils of priests. To reform the church of Rome is to stop the high living of priests and cardinals, to bring the pope into a state of humility, real or feigned, just as easy turn the devil into a saint, but as long as the king held the hands of the executioners, so long

would the fire and hatred against the protestants smoulder in France; great pressure was no doubt brought to bear on him privately, who knows what influence Catherine de Medici was having on him? but something might happen to change the king's leniency towards the Protestants, and such a circumstances did arise.

A paper written in Switzerland, headed:

"True articles on the horrible, great and intolerable abuses of the popish mass; invented in direct opposition to the holy supper of our Lord and only mediator and Saviour Jesus Christ." Then it goes on to relate the writers opinion.

This was posted all over France, and in one night, and caused great commotion. One was posted on the door of the king's place, and on its being shown to him, and its contents read and commented on by a cardinal, he went into a great rage and ordered that all be seized, and Lutheranism be exterminated.

Then began the wholesale arrest of Protestants and their families.

There is no one knows better than priests how to work on weak, ignorant, fanatical and superstitious minds; this was an opportunity that must be improved while the king was in earnest; and so they worked on the mob, fanning them into a fury.

They begun with a slow procession of friars and priests, bearing the host.

Also a good crowd of incense bearers and hymning choristers, and all pretending to do penance for the affront to the holy sacraments.

The king had commanded his lieutenant criminal, Jean Morrin, to arrest all that were suspected of the business of the placards; he lost no time, but went with the procession of priests, having with him a man whose life was threatened if he did not point out the homes of the reformers; in this way numbers were taken to prison.

The priests raised reports of conspiracies by the protestants; they were going to burn all the public buildings and murder all the Catholics; the king was to be put to death, the monarchy destroyed, and so many other falsehoods to excite the vengeance of the mob, until the cry was heard, 'Death, death to the heretics!' The scaffolds were being erected all over Paris and the victims were brought out; some were burnt over slow fires to increase their tortures: one had his arm chopped off in public before burning; one man, a bricklayer named Poille, was brought to the scaffold, and he said, 'My Lord, Jesus Christ, reigns in heaven, and I am ready to fight for him to the last drop of my blood.'

"This," says Daubique, quoting Crespin's description, "exasperated the executioners.

'Wait a bit,' they said, 'we will stop your prating.'

They sprang upon him, opened his mouth, caught hold of his tongue and bored a hole through it; they then, with refined cruelty, made a slit in his cheek and fastened it with an iron pin. Some cries were heard from the crowd at this most horrible spectacle; they proceeded from the humble christians, who had come to help the poor bricklayer with their compassionate looks. Poille spoke no more, but his eye still announced the peace he enjoyed; he was burnt alive." Rev. J. A. Wylie, His. of Protestantism, vol. II, page 210 and 211.

The king had passed the barrier, he had given the word and could not retract, and the nation backed him up in the words and deeds. The priests urging them on to fury. The suicidal policy of robbing France of her best citizens by flight and murder went on every day and the stake was fed by fresh victims.

Margaret, the king's sister, was hated by the enemies of the Gospel, and she did not know but that her turn might come next; the hatred and bigotry of the Roman church increased.

The priests persuaded the king that public expiation must be done for insulting the holy mass.

France must be purged to this heresy; and they persuaded him to join in a public procession, which took place on the 21st day of January, 1535. This day has been since a remarkable one in French history, for the horrible butcheries at that time and for its absurd devotions.

Paris was full from all parts of the country. The king went with a large procession of priests, cardinals, old bones called relics, supposed by the ignorant to have grown on the bodies of saints, but more likely to have been furnished by some animal.

We do not speak this unadvisedly, but could, if we had space, give very interesting accounts of the purchase of animals' bones and sold by these priests as relics of saints.

And as far as any good could come, the one is as effectual as the other.

And now came the host carried by the bishop of Paris, under a grand canopy supported by four princes of the blood.

This procession went to the church of Notre Dame; here the king made a grand moral speech, thanking God for his goodness to France, and making fresh promises to cleanse her from heresy; even if it was his own children, the excitement ran high and the spectators exclaimed, "we will live and die for the Catholic religion." And after this useless burlesque, France was saved; at least the priests told the king so, and away they went with more religion to witness the most horrible cruelty in the line of procession in the roasting of people at different places; the king and his suit made a halt to see men hung on pulleys and let down into the fire, to get roasted, and then drawn up again to prolong their sufferings, and this seemed perfectly in order; they were only heretics, and had they not come fresh from holy mother church, this very, very merci-

ful Lady? And therefore their hearts must have no pity, but rather enjoy the torture of these detested Protestants, and so they added their curses to the dying agonies.

It is said the king made his speech at Notre Dame with tears, and the multitude also wept; can any one tell how this is produced? there seems something unnatural about it. It is understood by some at least, how a congregation, whose hearts are breathing love and good will to all the world, and also having God with them, can shed tears of joy. But here is a people whose hearts are full of hatred, breathing murder and making a fresh compact with the enemy of mankind to exterminate those whom they so hate; surely the devil is a wonderful counterfeit, and can reproduce any feelings he choses in his disciples. The socalled priests helped this greatly, this was to them an important occasion, so they made one of their best performances.

And so these burnings went on as long as victims could be found, when one of the chief authors of this wickedness was called to his account in the person of the king; his death occured March 31, 1547.

He did not die as his victims had, by the hands of the brutal executioner, but in his own bed, where every luxury could be found, and being the eldest son of this most holy church, of course his end would be happy; there are many in his room, 'tis true, ready to transfer their allegiance to the next in succession, but still they pay him deference.

We have read of men dying at the stake, with their limbs being burned off one by one, but still with happy countenances, joy springing up in their hearts. A love within, superior to all earthly woes. Witness the execution just described of Poille. Surely if heretics die that way, this faithful son of the church would have a better end; seeing there is so much consolation in this church; they have so much power with heaven, at least they say so, and do exact

fees from the birth to the grave for the privilege of the dying hour; so all will go well with this king who has been simply slaughtering people at wholesale because they were not so good as himself; but let us take a peep.

There he is, Why! he does not seem so happy as the men he has murdered did in their last moments. See! his face has a troubled look; do you hear? He groans; his soul is in great trouble; he has nervous starts; he sees something that frightens him; notice how he shrinks from it; oh! what a horrible expression came over his face then; now he trembles from head to foot; he wants relief; that of course he can easily have, the bishop and some priests are here, and as they can do such wonders with heaven and hell, they can soon comfort him. Where is the flour God? the last sacrament of this most holy church. Oh, there it is, he now takes it from the hands of the bishop; now he will be all right, it does not matter how he has lived, how he has made war with God's saints and prevailed, the hollow forms of popery will fix him all right.

Oh! you blind leaders of the blind! this is a little beyond your art. The executioner's fire comes to an end, but a never-dying fire has just begun in his soul, and some of the roasted victims whose ashes were sent down the river are perhaps standing before him, and will hunt him forever. Hush! wait; he is going to speak. What does he say? he says that it is not he who is to blame; his orders were exceeded. Oh! then there is the trouble; these heretics are something more than you supposed; you have had your time, now it is theirs; they are at peace, perhaps you can see them as the rich man Jesus told us of in the forbidden Bible saw Lazurus in Abraham's bosom.

And now at the last moment, conscience, the voice of God speaks; and in a different tone to what it formerly did; it may now speak in tones of thunder, and none to hear but himself. Very different from

when these fawning priests were smiling approval and urging him to evil in his day of power; then conscience was chained, but now it rises as a powerful witness forever.

But we must leave him; we have gone as far as we can, and will not attempt to describe the screams, the wailings, the horrors of the scene, but there stands around his bed, the tempter in human form dressed in his robes, the representatives of this socalled church, not with any pity for their victim, only waiting to see that he does not say anything to compromise their system, and for the breath to leave his body, and then to go and secure new victims as they did the dying king. They have lured him on to the last moment, and are impatient to leave him. Yes, to leave him all alone with the great Judge, to answer for the deeds done in the body; to go before that Jesus of Nazareth whom he, with all the power of France, has been prosecuting in the persons of his disciples, "inasmuch as you have done it to the least of these my brethren you have done it unto me."

And Mr. Priest, socalled, will you not take warning from such cases as these and stop before it is too late? Stop making any more victims; take your hands off the dear little children just come from their maker's hands, pure and happy. Oh, you may riot in luxury for a little while, but death will claim you soon, and then when the facts flash before your eyes, now that not entering into the kingdom yourselves you have been the means of keeping others out, we must draw the curtain; we do not profess like you, to be the master of the future.

Here was the earthly end of this king who, if he had not been lead away by this farce of a religion, and had not been influenced by these worldly priests, had he taken the council of God instead, alone in his closet, his eyes would have been opened; then he might have given his power to the protestants; it would have enriched France and made him one of the greatest men in the world. Everything

was favorable for this. He could have allied himself with the German protestants, also with England, Holland and others. God's power would have been on his side, and the nation would have blessed his memory, instead of which, he leaves a daughter-in-law as a skeleton to the nation, and soon to be in power, with her evil councils, and to begin this horrid work over again, only with greater vengeance.

And all that remains to the friends of this king is the poor satisfaction of lying in state and having friars offering fresh blasphemies by continually singing masses and dirges, with wax tapers day and night, until his body was hid away, and this for the benefit of his departed soul. Too late! too late!!

The more we search into the history of the past, the more we are astonished at the slavery of men to this ecclesiastical tyranny; having ourselves been free from birth by the kind hand of providence, we wonder how a few families holding the reins of power can control the rest of the country to their harm and wretchedness; it was so in France.

Francis I is gone, Henry II takes his place, with Catherine de Medici as his wife; does the troubled conscience of the late king create any desire for repentance on the new? It seems not; in fact repentance has been changed to penance. He and his wife, with those around them, seem as if in a dream: they cannot see the dangerous rock before them, or the rivers of blood they must wade through; they mistake friends for enemies and the reverse; bad for good and good for bad. Paul understood this case when he said in II Thessalonians II 11-12, "And for this cause God shall send them strong delusions, that they shall believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

This profligate king, with his wife, reared amongst that mixture of infidelity, fanaticism and superstition at the Vatican, have such

lofty ideas of themselves that the rest of the nation are only to move, as they wish when we smile you may smile, or if we frown stand abashed; you are as the dust under our feet.

It seems on the present occasion, like this:

We are going to furnish you with an entertainment at your expense. We have most of the horses and carriages; you can walk or stand as you look on; you can show your servile spirit in cheering us as we throw you a few smiles, and in return, we will show our general appreciation of you by hanging and roasting a few of you on our line of procession; 'tis true these are only heretics, but if you all had retained that manly spirit God gave you before you became slaves to these priests, we should not dare to harm a hair of one of your heads; as it is, you are only fit to occasionally afford us amusement."

The occasion referred to was the coronation of the queen, and several victims were selected as lambs for the slaughter; of course they must have been great criminals, they were! the greatest! What could their crime be? Do tell me. Well, one actually ate meat on Friday. Could anyone be so vile? One was a tailor, and spoke the most sensible words to the king's mistress she ever heard, and this in the king's eyes only fit for death; he told her before the king she was mingling her venom and filth in a matter altogether too holy and sacred, as is the religion and truth of our Lord Jesus Christ. What an awful crime. Another sold some religious tracts or books; sacriligious! The others, but we ought not to publish such crimes, the men must die in torments to grace the coronation fetes.

When the day of execution came, July 14th, 1549, the king bade a window, overlooking a pile to be prepared, that he might see the man who had had the audacity to insult his favorite, slowly consuming in the fire.

Both parties had now taken their places; the tailor burning at the stake, the king reposing luxuriously at the window, and Diana of Poictiers seated in haughty triumph by his side.

The martyr looked up to the window where the king was seated and fixed his eyes on Henry.

From the midst of the flames that eye looked forth with calm steady gaze upon the king. The eye of the monarch quailed before that of the burning man.

He turned away to avoid it, but again his glance wandered back to the stake. The flames were still blazing around the martyr—his limbs were dropping off; his face was growing fearfully livid, but his eye, unchanged, was still looking at the king, and the king felt as if it was changing him into stone. The execution was at an end; not so the terror of the king. The tragedy of the day was reacted in the dreams of the night.

The terrible apparition arose before Henry in his sleep. There again was the blazing pile, there was the martyr burning in the fire, and there was the eye looking forth upon him from the midst of the flames. For several successive nights was the king scared by this terrible vision. He resolved, nay, he even took an oath, that never again would he be witness to the burning of a heretic." Wylie, His. of Protestantism, vol. II, page 519.

"Historians say whatever was done, the king's wife was the leading spirit; these horrid murders in the name of God were done all over the country; martyrs everywhere, and yet, strange, the more they murdered the faster they increased; their blood was the seed of the church.

One man, Florent Venot of Sedan, was tormented for four years in different prisons, and at last brought to Paris, and there put in a hole where he could not lie, stand or move about, amidst filth too horrid to mention, and lived in that condition for six weeks; other christians had been there before, but none more than fifteen days without loosing reason or life; he was burnt alive, and because he would sing they cut his tongue out, and after that he expressed by signs, great joy." Wylie, His. of Protestantism, vol. II, page 520.

The king's taste for blood increased until one day he was called to his account; about ten years from the execution of the tailor, by an accident of tilting in the lists, in mimic warfare, which mortally wounded him; so he died a few weeks after, on the 10th day of July, 1559, at the age of 41.

The work of christianity spread more and more, the Bible was introduced in families by the means of Colporteurs, and in 1560 the Protestants had between one and two thousand congregations in France.

The pope and other Romans looked on with wonder as well as terror to see this great increase after all the losses from deaths.

One would have thought it would have opened the Romanists' eyes, but spiritual blindness had fallen on them, so that seeing, they could not see, and hearing they could not hear or perceive. Several political parties had sprung up since the death of Francis I. The greatest was the family of the Guises.

The Queen's eldest son was now on the throne, as Francis II—a boy of sixteen, weak minded, and under the rule of his mother, Catherine de Medici; this was not promising for the protestant cause.

The two Guises, brothers, one a cardinal, the other held the command of the army, and the government was divided; the young king, a puppet in their hands, was virtually a prisoner under his mother's superintendence; no one could approach him except through their medium; with such a party at the head of the government, and being continually urged by the pope to exterminate the Protestants, no wondert heir fury knew no bounds. Anathemas and excommunications were from the pulpits continually, and the lieutenant criminal had a personal power given him to destroy all brought before him without appeal.

The Protestants hoping some relief might come if they wrote to the Queen mother, they did so; their peaceful efforts were interpreted into a threat, so all hope was cut off and now these demons

in human form went forth like a lighting storm, carrying destruction before them : every place where a Protestant was thought to be was invaded ; everything confiscated belonging to them ; the plunder being one of their greatest motive powers ; soldiers taking persons of all ages and sexes to prison ; dear little children starving in the streets, their natural protectors taken from them and shut up in prison. Paris looked like a city that had been visited by a conquering army.

The priests did what they always have done, what they always will do, and what they are doing to-day. Circulating lying reports about the christians, only just now not in so open a way ; they sent up the fury of the people to such a height of hatred that no one was safe a moment ; if only a finger was raised against them they were either killed on the spot or dragged to prison to be executed as soon as possible ; prisons were no sooner filled than emptied by these murderers ; a reign of terror existed ; in many cases pagans as well as christians suffered for the slighest suspicion ; no one was safe, except the most rabid and daring Catholics and the brutal mob.

Had the Protestants only suffered, things might have gone as they were much longer, but the party that helped to raise the storm now began to talk, since they were included in the general wreck.

This was the commencement of what was known as the conspiracy of Amboise.

The people determined to raise an army and seize the young king whom they saw was kept a prisoner, and destroy the party usurping the government ; but their intentions being discovered, the Guises had him removed to the strong castle of Amboise.

The insurgents followed, but were taken in a trap and a general execution begun, which continued nearly four weeks, the blood of the victims filling the gutters ; this took place in view of the windows of the palace, the king and the household looking on ; over a thousand were executed, until the executioners were tired.

As the work did not go on fast enough, they tied the prisoners hand and feet and threw them into the Loire, and their bodies went floating away. Poor France suffered this because some of the best citizens wished to reform the country from the pestilence of popery that had fastened itself upon its neck and was sucking its life blood, but for the present they must suffer. The offer of repentance had been made and refused, and now you must wait until the next day of visitation is made, when perhaps your eyes will be opened and you will make a different selection.

Another change takes place, in the death of the young king, at the age of 17, on December 5, 1560, and everyone is so busied with their own affairs that a decent funeral is not even given; he was put away more like a pauper than a king.

Charles IX, now occupies the throne at the age of nine years. It puts the government more in the hands of his mother Catherine De Medici, and she, in order to carry her point, pretends to listen to the Huguenots—the name the Protestants had been given.

We have seen too much even in our day of this Jesuitical spirit of pretence.

She listened to the sermons with some of her household but her heart was keeping up the Roman doctrine that any means was lawful by which you can deceive a heretic.

Still it gave time to the Protestants to take deeper root. It also had the advantage of a council being called at Poissy, or a Colloquy, as the priests called it: what infatuation, not allowing the Protestants to meet on equal terms.

The Protestants gained with the public, even in this one sided meeting. The Romanists had cause for alarm. Protestantism was making great headway in France; they had lost England and to lose France would be lopping off too large a branch, so this man of sin sitting at Rome was urging on the Queen mother to a general massacre, and made great offers of wealth as a further inducement,

but she was so well versed in the value of the pope's words and promises that it had no effect to move her to immediate action; she would wait, as the tiger waits for the prey; but the pope gained his point, with one less experienced; the king of Navarre; his false promises drew him to his side.

The duke of Guise was on his way to Paris to make fresh assaults on the Protestants, and on passing through the village of Vassey where Protestants had met to worship, it being Sunday, he made a sudden attack on these harmless people in the place of worship, and brutally maimed, killed or wounded between three and four hundred.

We have followed this inoffensive people up to this point, who have suffered every kind of indignity, even loss of life and property, at the hands of those at the head of the country; not for any virtue of their own, or because they had a greater stake in the country than those they persecuted, on the contrary, if worth was made the test the advantage would be on the side of the oppressed.

If any one deserved burning or hanging, surely it was the Queen mother, the pope and this Duke of Guise, a needy adventurer, who made his way to power by a means which the humblest of this band of Protestants would despise, especially acting in concert with the Romanists with that monster the pope at its head.

No country can be clean, or ever has been, that is infested by their presence.

Oh, for a broom to sweep the earth clean from such monsters. 'By their fruits shall you know them!!' Do we not recognize the good by their patient merits under such dire afflictions? And these sons of the evil one, by their acts and the cloven foot?

On the Duke of Guise reaching Paris, just fresh from this dreadful slaughter at Vassey, his sword and that of his followers dripping with blood, you would think his actions would be repudiated. But no! he is made a hero of; the mob idolize him as if he had done

some virtuous act; and with such encouragement the bloody work is repeated in town after town; pillage and massacre to all men, women and children; homes destroyed. The usual signal, the bells of the churches ring to bring the mob together, and these wicked acts are not only done with the consent of this so-called church, but they think they are doing God service, and all will be well here and hereafter.

Oh! what infatuation! Why do we allow these same people to have bells in their so-called churches to-day? Is it not for the same purpose, when they get strong enough to begin a reign of terror amongst us? They already say they hope to see the streets up to their elbows in Protestant blood; they are now controlled by circumstances; the opportunity is all that is needed.

In the year 1524, at a town in France called Melden, one John Clerk, affixed a bill on the church door in which he called the pope antichrist; for this offense he was repeatedly whipped and then branded in the forehead. His mother, who saw the chastisement, cried with a loud voice, 'Blessed be Christ, and welcome these marks for his sake.' He went afterward to Metz in Lorraine, and demolished some images, for which he had his right hand and nose cut off, and his arms and breast torn by pincers; while suffering these cruelties, he was sufficiently at ease to sing the 115th Psalm, which expressly forbids superstition; on concluding the Psalm he was thrown into the fire and burnt to ashes. About the same time several persons of the reformed persuation were beaten, racked, scourged and burnt to death in several parts of France, but particularly at Paris Limosin and Malda." Fox's Book of Martyrs.

"At Paris, Alexander Kanus, a reformed clergyman, was burnt in a slow fire, and four men were committed to the flames for distributing papers that ridiculed the performance of mass. One had his tongue bored through. Peter Gaudet, a Genoese, burnt by the desire of his own uncle, a bigoted Roman Catholic, and John Pointer,

a surgeon, had his tongue cut out and was then burnt. One Stephen Brune was condemned to be burnt for refusing to attend mass. When the fire was kindled the flames were driven from him by a brisk wind, which occasioned the executioner to heap more fagots around him and pour oil on them; still however, the wind blew the flames in a contrary direction, when the executioner, absurdly enraged with Brune, struck him on the head; but Brune very calmly said, 'As I am condemned only to be burnt, why do you strike me like a dog?' This expression so enraged the executioner that he ran him through with a pike and then burnt the lifeless body."—Foxe's Martyrs.

"Peter Serre was originally a priest, but reflecting on the errors of popery, he at length embraced the reformed religion and learned the trade of a shoemaker. Having a brother at Toulouse, a bigoted Roman Catholic, Serre, out of fraternal love, made a journey to that city in hope of dissuading him from his superstitions; the brother's wife, not approving of his design, lodged a complaint against him on which he was apprehended, and made a full declaration of his faith. The judge asked him concerning his occupation, to which he replied, 'I have of late practiced the trade of a shoemaker.' 'Of late!' said the judge, 'and what did you practice formerly?' 'That I am almost ashamed to tell you,' explained Serre, 'because it was the vilest and most wickest occupation imaginable.'

All who were present supposed from these words that he had been a murderer or a thief and that what he spoke was through contrition.

The judge, however, ordered him to explain precisely what he meant, when Serre, with tears in his eyes, exclaimed, 'Oh, I was formerly a popish priest!' This reply so much exasperated the judge that he condemned Serre first to be degraded, then to have his tongue cut and afterwards to be publicly burnt." Fox's Martyrs.

At Tours, several hundred were shut up in a church for three days without food and then brought out two at a time and butchered.

From three to four thousand were massacred; at Toulouse the river ran down with blood.

The priests made use of the churches on Sundays to influence the people and issue fresh orders for murdering christians. They have at all times made use of these buildings with their dark passages, for purposes of evil, to store gunpowder, cartridges, daggers and swords.

Their hatred was so great that inoffensive people were disembowled in the streets; the law pronounced them traitors to God and the king.

Is it a wonder they should at last band themselves together for self defense?

Had they not, this wholesale slaughter would have continued; the Huguenots were already ordered out of Paris and had become refugees.

The Duke of Guise, this wholesale assassin, now reaps the fruit of his sowing, namely, the assassin's shot, and it proves fatal, although not immediate; at the moment of his fall he is planning fresh outrages, for to-morrow Orleans is to be made a blackened heap; and he is also planning to carry the sword all over France, when lo! his career is cut short in a moment, and remorse fills his soul, and now when we fear too late for him, he advises Catherine de Medici to make peace with the Huguenots.

His death gives the government of France more into her hands; er son Charles IX being king. The Catholic party charges Admiral de Coligny with the duke's death, but he refutes it. The Queen makes a false peace with the Protestants. How could a substantial one be made with a woman whose whole life was tainted with the poison of popery?

She was at this time planning with Philip II of Spain for a general massacre, which must be left to time and circumstances to develop.

She was constantly receiving letters from pope Pius V, he quoting scripture, or misquoting it to suit his purpose, and urging her to believe that exterminating heretics will be well pleasing to God. She meets her daughter, wife of Philip of Spain, also the Duke of Alva his ambassador, at Bayonne, 1565, and it is thought the massacre of Saint Bartholomew was planned there.

She sends word to pope Pius V that nothing is so near her heart as the destruction of all the Protestants.

Her son Charles now enters into his fourteenth year, and was declared to have attained his majority; he assumes the government, but gives all real power to his mother.

The year 1564 was spent in visiting different parts of the kingdom with her son and suit.

Another treaty was made in 1568 but in 1569 war broke out again fiercer than ever.

The Prince of Conde was taken prisoner and assassinated; this was a great blow to the Huguenots.

Henry, the King of Navarre, became their leader, but the direction of the war was in the hands of Admiral Coligny. The Protestants met with some reverses and also some victories, until Catherine was tired of the war, for in 1570 the Catholics were entirely depressed, and a treaty was signed at St. Germains giving the Huguenots the free use of their religion all over the kingdom except Paris, and were placed on an equality with Romanists with respect to public offices and professions.

As a guarantee, the cities La Rochelle, Cognac, Montauban and La Charite were placed in the hands of the Huguenots to garrison their troops. Catherine did not grant these terms willingly, they

were forced from her by the successes of the war. This displeased the pope and the King of Spain; they thought it humiliating to the church.

This is one of the prominent traits of Romanists when they are beaten; they wait to take you at a disadvantage; 'twas so with the Queen Mother. She fawned on the Huguenots, while secretly watching to get them in a trap.

The treaty of 1570 lulled the Huguenots into a false security; they being honest and having no political interests at stake, did not think the Queen and party so deceptive; however it gave them rest for two years.

And now a new design comes forward; the Queen says, in order to cement the new bonds between the religious parties, she proposes a marriage between her daughter Marguerite de Valois and Henry, the young King of Navarre, the leader of the Huguenots.

The mother of Henry had reared her son a Protestant, and shrank with disgust and suspicion at the proposal, but the leaders persuaded her to it.

Then a dispensation was asked of the pope in order to unite a Protestant and a pagan and he refused.

This marriage was either right or wrong; if wrong could a dispensation from a murderer in heart change it?

Charles IX being desirous for the match, told the pope he would have his sister married by a Huguenot preacher; then the dispensation came. The marriage was not popular and the Romanists begun to foment strife again.

Coligny was received at court with marked favor and Catherine was alarmed at the influence he had with the king.

She and the Guises became allies again for evil to raise up fresh hatred between the two parties. The principal men of the Huguenot party were invited to Paris to take part in the wedding, and also to have them in the trap the allies were preparing for them.

The Queen of Navarre was also invited to Paris, and died suddenly on the 9th of July, 1572. She was believed to be poisoned by the orders of the Queen mother. The historian Darrila, a Catholic, says, she was poisoned to exempt her from the general massacre, she being of royal blood.

This was a warning to many Huguenots, and they left Paris. Coligny was advised to do the same, but his unsuspecting nature would not doubt the royal family.

The Queen had now become determined to carry out the plot. Her chief confidents were her son, the Duke of Anyon, afterwards Henry III, the Duke of Guise, Marshal de Tavannes, the Count de Retz and the Duke of Nevens; these planned and carried out the diabolical events which followed.

The pope and the Catholic priests who were the main instigators of this devilish work, put their people in regular training for the part they were to act.

On the 18th of August, 1572, Henry of Navarre and Marguerite of Valois were married by the cardinal Bourbon.

The marriage greatly exasperated the Catholics, and ominous rumors began to fill the capitol. The court was given up to revelry and feasting, but the Queen Mother and allies were busy preparing for the infernal work.

The first blow was struck on the 22d of August by an assassin hired by the Duke of Guise firing on Coligny and inflicting a severe wound on him as he left the court for his lodgings.

The king visited him and the admiral warned him of the pernicious effects of his mother's management, and counselled him to deprive her of power.

This affected the king and alarmed the conspirators. If the king listened to Coligny, they were lost. The masses had been so inflamed that it was impossible to restrain them; they tried to win over the king to their side, and they so worked over the weak

minded king with false rumors of plots that he jumped the bounds of caution to the extreme measure of exterminating the Huguenots, and their leaders; not one should escape. The conspirators took him at his word. Arms were given to the Catholic citizens, who distinguished themselves by white scarfs around their left arms and white crosses on their hats.

The soldiers were called in from the suburbs, and on the 23d, the Catholic leaders were putting their forces in the best position for the hour when the signal would be given.

Very early on the morning of the 24th of August, 1572, the feast of St. Bartholomew, the Duke of Guise commenced this feast of blood by the murder of Coligny at his house.

He was despatched by one of the men that was with him when he attacked his house, and as soon as the report of this murder reached the Queen she ordered the priests of the church of St. German and Auxerrois, to give the signal on the bell.

Paris immediately responded from every belfry, and the quiet city now became all life and animation; lights from every part, armed bands in every street begun the work of destruction; all day long the massacre went on; men, women and children, all ages were slaughtered, none spared; the streets and the numbers of houses, had been carefully taken, they were all helpless and taken by surprise; could offer no resistance.

The Queen and party viewed this religious work from the palace, and it was continued for several days in other cities as well as Paris: the estimates of the slaughter differ; some statements running as high as 100,000; some 70,000; some 60,000; some less.

This horrid work had scarcely ended, before the Queen Mother, the hopeful king and the rest of the conspirators saw they had committed a great and irreparable act, and as usual with criminals, they already try to shift the blame on each other.

The Duke of Guise came in for his share, but would not bear all the blame, so the king on the 26th of August, declared in parliament, he was responsible for the massacre as a political and not a religious act, to suppress a dangerous conspiracy on the part of the Huguenots, which even their enemies pronounced false.

When Philip of Spain heard from the Queen Mother the news by letter, he is said to have laughed aloud for the first and only time in his life.

At Rome the news was received with a triumphant salute from the castle of Angelo, the city illuminated, a Te Deum, the pope and cardinals assisting. A medal was struck by the order of the pope to commemorate the massacre.

This was one of the blackest acts of History. By the deception of the king and his mother some two hundred Protestant noblemen and others were invited to sleep in the palace, a trap to lure them to death, and about midnight were led out, one by one, went through two rooms of soldiers, through dark passages and were put to death by the poignard or other weapons, and the dead bodies piled together at the gates of the palace.

Rev. J. A. Wylie says, "By and by the sun arose; who can describe the horrors which the broad light of day disclosed to view? The entire population of the French capitol was seen maddened with rage, or aghast with terror.

On its wretched streets, what tragedies of horror and crime were being enacted.

Some were fleeing, others were pursuing; some were supplicating for life, others were responding by the murderous blow, which, if it silenced the cry for mercy, awoke the cry for justice. Old men, and infants in their swaddling clothes were alike butchered on that awful night. Our very page would weep were we to record all the atrocities now enacted. Corpses were being precipitated from the roofs and windows, others were being dragged through the streets by the

feet or were piled up in carts and driven away to be shot in the river. The kennels were running with blood. Guise, Tavannes and D'Angouleme traversing the streets on horseback and raising their voices to their highest pitch to be audible above the tolling of the bells; the yells of the murderers and the cries and moanings of the wounded and the dying were inciting to yet greater fury those whom hate and blood had already transformed into demons.

'It is the king's orders,' cried Guise, 'Blood! blood!' shouted out Tavannes; Blood! every kennel was full; the Seine as it rolled through Paris seemed but a river of blood; and the corpses which it was bearing to the ocean were so numerous that the bridges had difficulty in giving them passage, and were in some danger of becoming choked and turning back the stream, and drowning Paris in blood of its own shedding. Such was the gigantic horror on which the sun of that Sunday morning the 24th of August, 1572, St. Bartholomew's day looked down upon." Rev. J. A. Wylie, His. of Protestantism, vol. II, page 603.

The massacre of St. Bartholomew struck a terrible blow at the Huguenots, but did not destroy them. The survivors took up arms and the war broke out again.

The Prince of Conde managed to escape from court and headed the movement.

The Huguenot city of Rochelle was besieged without success: in July, 1573, a fresh treaty was made giving liberty of conscience and worship in a few places.

"He that killeth with the sword, must be killed by the sword." Revelation XIII, part of 10.

One of the greatest characteristics of the true christian is, they die well; whatever troubles they have in life, when the hour of death comes, such support is given them they feel the battle is all over, and eternal rest begins; we see this exemplified in the sick room,

at stake, or under any circumstances; they are always ready. The future and the present are so blended; to them eternity has begun; they have the evidence of the divine hand over them; the last breath ushers them in the presence of their redeemer in opposition to all that infidelity may utter. Not so with the enemies of the true religion. They trust the human inventions and find at the last moment they are sinking sand—weights to draw them under—these so-called Catholics live in doubt, or else under a false security, and look only to the church. I never could get one of them to tell me what that means, but whatever it is, it takes them away from looking to Jesus, and at their best they fear the pains of this imaginary purgatory. Jesus said, "if any man will do my will he shall know of this doctrine." How can a man do his will if he does not find out what that will is? Some of these murderers were told by their priests that they were doing God's will in murdering those he loved. Do you suppose if they had found out what his will really was they could have been transformed to such monsters? But let us contrast the last moments of the chief actors in these massacres with those spoken of above. Francis I, we have already noticed, died with remorse on his soul.

Henry II, the next king, died young at the age of 41. He is suddenly called away, slain while wasting his time in mimic warfare; this ends the man that witnessed the burning of the tailor.

His eldest son, Francis II, was made from two poisonous stocks, the Valious and Medici, he is suddenly smitten with a malady in the head, only about seventeen years old; his reign not quiet a year and a half, his hands full of blood, and so he passes away—forsaken after death by his own household, and scarcely any decency at his funeral.

The next king, Charles IX died 1574, 25 years old; the weak man that gave consent to the massacre of Bartholomew, worked upon by vile priests and his own mother, at the last moment sighing and

moaning with the visions of blood before his eyes, waited on by a Huguenot nurse, crying, "I am lost! Oh, I have followed bad advice! what murders! what blood! I see it plainly now!" His tears and sobs almost choking him, and so he passed away. Where were the tempting fiends, the priests, now? Where was their boasted power, to this poorest man in France, almost before his maker?

The next king, Henry III, died very young. A monk named Jaques Clement killed him with a dagger; he had primed himself to this deed by fasting and absolution, and other wicked excesses.

The pope's excommunication being the cause, this king's life was full of blood, and so he died.

The then present Duke of Guise was murdered on being treacherously invited to the castle of Blois. This was the man that made the assault on Coligny's house with assasins to murder him; he now dies by the assassin's hand.

The mother now dies; scarcely two weeks after the murder of the Duke of Guise, which act she approved, and at the same time pointing out a fresh victim, she breathes her last; all her schemes failed and all her partners in guilt dying violent deaths, her dynasty at an end.

It seemed to be the business of this most Holy church, so called, to either murder those refusing to join its most unholy connection, or to find victims among themselves. What a character this Queen presents to the world, pretending to do God's work when she was faithfully serving her master, the Devil. To describe the workings of her wicked heart would be impossible; reared from her birth among the evil doers of this Church of Rome, she became more like a demon than a human being. She was in fact a true disciple of the church; she was, with her accomplices, what the church of Rome made them.

Let us now notice the deaths of the popes that lived in the time of Francis I to the massacre or Bartholomew, or from 1549 to 1565, the

date of the first and last election. The last of these lived to 1590; this will give a fair specimen of what the lives of popes have been.

The first Julius III, 1549. The beginning of this man's history as given by Bailey, refers to a correspondence between his holiness and a courtesan of Rome, whose favors Julius shared with the cardinal Crescentius, and whose children were reared at a common expense. These letters contain recitals so disgusting that it is impossible to put them in decent language. On one occasion—let his own language speak for itself:

"By the womb of the virgin, I swear my minion shall be cardinal. What have you to reproach him with, to refuse his admittance into your college; his vices? are you not all devoured by shameful maladies and plunged into all kinds of abominations? Let him among you who has not prostituted himself, carnally at least, once in his life, cast the first stone at him. Ah, you keep silence; do you admit then, that we are all of us a disgrace to humanity? Commence with me; what great virtues—what great knowledge did you encounter in me—to make me pope? Am I not an execrable priest? Am I not a thousand times more infamous than my minion, the keeper of monkeys whom I corrupted? Well, then; should he be better than I, who am, thanks to you, sovereign father of the faithful? How dare you refuse to make a cardinal and a bishop of him?"

These reasons appeared so conclusive to the sacred college that all opposition ceased; the promotion of the gangmede passed unanimously, and on the same day his holiness sent the hat to Bologna, with a draft for twelve thousand crowns on the apostolic treasury.

Innocent set out at once for Rome, where his arrival gave rise to public rejoicings, which lasted for several days.

From that moment the young cardinal never left the vatican, now passing his days in the private apartments of his holiness, extended upon soft cushions, and contemplating the antics of a favorite

monkey, whilst courtesans burned soft perfumes and poured out enervating liquors about him, now filling the functions of head of the church, which had been surrendered to him with the title of first minister and dispenser of grants, benefices and prebends.—" L. M. De Cormein, His. of Popes, vol. 2, page 218."

We continue ; " at the court of his holiness ;" says a grave historian, " the days and nights were passed in feasting and saturnalia. It frequently happened that the pope, after having become intoxicated in company with his cardinals and loose women, threw off his garments, compelled his guests, male and female, to do the same, then putting on an under vest, which descended scarcely below his breast, he placed himself at the head of this strange dance and traversed the gardens of the vatican, singing and dancing.

When the holy father was tired, he re-entered the palace to continue the orgies.

' Well ' said he to his candidates ' what do you think the people would do, if in the day-time, with candles in our hands, we went in this accoutriement to the field of Flava, singing obscene songs instead of hymns? ' ' Stone us ;' replied a cardinal ; ' then,' replied the pope, 'we owe it to our dress that we are not stoned, as we deserve to be.' " L. M. De Cormein, His. of Popes, vol. 2, page 218.

This is one of the popes and some of the cardinals that are burning so-called heretics for their sins. Form your own judgment.

This pope pursued the jesuits in France. The Diet at Augsburg had given the Lutherans proprietorship in the property taken from the Roman church in Germany, and perfect equality, between the Romanists and the protestants, and permitting the priests to marry ; the news caused this most holy father to go into such a passion that it brought on a violent fever and as he was already sick in consequence of his excesses at table, he could not support the shock—he died the 23d of March, 1555.

Marcel II, became the pope in the same March, 1555, and for a pope, he was a good man. Instead of spending the money in debauchery, he gave it to the poor, and tried to make some moral reforms. A virtuous pope could not live long, so he died after a reign of twenty-one days, of apoplexy, April 30, 1555, but all believe he was poisoned.

The death of the venerable Marcel adds new force to the fact we have already pointed out in the course of this history; it is, that among the small number of holy prelates, none has been able to preserve the tiara long enough to put into execution plans of reform among clergy, on the ecclesiastical orders, and that all, without exception, have perished by a violent death.

Are we then to conclude that in order to be pope one must possess every vice and have committed every crime?

Are we to suppose that cardinals and princes of the church only regard those popes worthy of their admiration who sacrafice dutches and kingdoms to their bastards, or those who compose their courts of but minions and harlots, or those who abandon themselves to the most shameful debaucheries, or those finally, who, like hyenas, delight in the sight of dead bodies and bathe in blood?

Alas, is it not but too true that in the eyes of the adorers of the Roman purple, and of the Satellites of the theocracy, the greatest popes are those who during their lives have yearly swallowed up millions in the pleasures of the table or debaucheries, or even still more, those who have burned on the funeral pyres of the inquisition, whole people, and who have invented new torments to the already frightful sufferings of their victims." L. M. De Cormein, His. of Popes, vol 2, page 227.

"Paul IV was then elected, and begun by building new prisons, doubling the judges and keeping the executioners in full work; he published a bull of excommunication against the faithful, if they departed in the slightest word from the doctrine of the church.

Great temporal and spiritual penalties were enforced against them; princes, kings, emperors, bishops, arch-bishops and even cardinals should be led to the scaffold if the most holy inquisition found them guilty of the least sign of heresy.

This man had heated chambers built by the inquisition, and sent spiritual thunders every where; the wars between France and Spain he had been instrumental in promoting, and on the cessation of hostilities, he fell into a violent fit of anger and died the 10th of August, 1559.

Pius IV was next; this man refused to allow the Huguenots of France to administer the sacrament as Jesus had appointed, and planned the conspiracies of the massacres in France and Spain, with Catherine and the Spanish king; he died, drunk, after drinking 12 flasks of wine, on the 8th or 9th of December, 1565.

Then comes Pius V, 1564; this was a wicked, ferocious wretch; he induces the King of Spain to massacre his subjects in the low countries; he wishes the extermination of the whole of the Protestants of Europe; his death relieves the world of a monster—he died a dreadful death by a loathsome and painful disease on the 5th of May, 1572.

Then comes Gregory XIII, the pope that with the cardinals made public processions and offered up blasphemous prayers and idolatrous ceremonies to God for the devilish work done in France on St. Bartholomew's day.

Then Sixtus V, at war and strife with friend or foe, freighted with blood, quarrels with the Jesuites, who affixed to the statue of Pasguin, 'Sixtus V is tired of life.' A few days later this wretch dies of poison, the 27th of August, 1590.

Is it not strange that the Bible, the word of God, that had lain hid all these centuries and which was the rule by which the apostles regulated their lives and teachings is no sooner brought to light by Luther and others, and is reforming the countries of Europe,

when this pope, a fiend in human form, his very soul and conscience dripping with blood, he with a body of cardinals, all kindred souls should undertake to revise this book. A book that might have rotted on the shelves for all they would care. So now they revise it in order to destroy its meaning, and make it less terrible to this paganism they were teaching.

This is the same pope that promised so much to Spain if it would get up a fleet and invade England. Known by the name of the invincible and Armada. Were such men fit to revise the word of God?

His, the pope's, rapacity and cruelty had excited such a hatred against him that on the day of his death, a revolution broke out in the holy city; the people ran to arms, broke the Statues of the tyrant, drove off his Satilles and went to besiege the Vatican, to seize the dead body and cast it in the Tiber."

After that came Urban VII 1590; he was poisoned by the Jesuits in twelve days.

Then Gregory XIV 1560; poisoned the next year. Innocent IX 1591, poisoned in two months by the cardinals who elected him.

We have given a few more popes than we said, but the life and death of all the popes could be given as well as the history of this country, France, down to the time when the nobles were murdered or banished as the fruits which grew out of this wicked so-called religion; we have not the room, neither is it the intention of this book.

We have shown sufficient to prove the actors in this wicked work were not christians, and that they never prosper, or if they do, it is only for a short time; they are cut off suddenly without hope, and do not die as the christian dies, rejoicing, under all circumstances.

Such was the character and reputation of these men and women who undertook to set up themselves as the schoolmasters of the day. True religion makes men and women pure, holy, righteous, loving,

gentle, patient, temperate, charitable. Well, did the heads of the church answer the above description?

No one would or ought to work for the Lord without clean hands; it is labor lost; it is worse than useless, for God will not hear you. No man can serve two masters 'His servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness' —so then did these people do all out of a pure heart. If so, their lives ought to be a pattern to us to-day. Can we look back on these people that composed this church with reverence and a desire to imitate them?

We answer No! They were living in open adultery; murderers in heart and fact, and no murderer can enter the kingdom of heaven; blasphemers of God; religion was only a name—a hobby—and they knew nothing about the religion that saves; all idolatry, copied from other nations. They were led on by the spirit of evil, and we execrate their very names and feel that the lowest prison cells would have been too good a place for such wretches.

CHAPTER VIII.

ENGLAND.

"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish." Deuteronomy VIII, 19.

WHEN Roman Catholicism was first introduced into England, is uncertain. It is thought Paul went there; we have Bible history speaking of his engagements in Spain. See Romans XV, 24-28. And from there he might have gone to England; at any rate some of the disciples did, and introduced christianity in the first century; this does not mean popery, for at that time it did not exist, only under the old form, paganism.

The Romanists claim the work of the apostles was for them. They claim a good many things, but in this age we want facts. They claim St. Patrick in Ireland, but it is very doubtful, so early as the fourth century, if he took anything but christianity from his native place, Scotland; we think he knew no more of popery than Peter and Paul—popery at that day had not been invented.

We think as Alfred the Great was partly educated in Rome, he might have brought some of the dogmas with him in the ninth century; secular history is so uncertain up to the fifth or sixth centuries.

Westminster Abbey was finished by King Edward in the beginning of the eleventh century, so it had a footing by that time, but we have nothing to do with the English history except as it relates to the church.

We will commence in King John's time, the beginning of the thirteenth century, and here at the very start, we find the pope and his representatives quarrelling with everything and everybody, interfering with the internal management of the country, provoking wars between England and France, objecting to how they elected their archbishop of Canterbury.

John refused to let the pope have his way, so he laid the kingdom under an interdict in 1207; this was a serious matter in those superstitious days, but if the king had been a man, and stood out, the Barons might have backed him: as it was he submitted and laid his crown at his pope's legate's feet, and by this act, made submission to the tyrant of Rome; of course he received his crown back, but the English had to swallow the degradation. We find the English at this period having a great desire for liberty, and so they wrung from the King that great blessing known as Magna Charta, or the great charter.

The pope objected to this, for he hates liberty of any kind; he annulled the charter and threatened to excommunicate the king if he did not break his part of it; this begins war again; the barons invited the French to invade England. When the king died, it is thought a monk poisoned him.

His eldest son, a boy of ten years was crowned as Henry III, October, 1216; this ended the war.

We will pass over the wars of England, and reach the time when John Wycliffe came upon the scene, born 1324; but previous to this the aggressions of the papacy had been severly felt.

John Wycliffe was sent to Oxford to be educated; he was in every sense a great man; his mind had been illuminated by deep study of the Bible; he was the greatest reformer before the time of Luther.

In his day the scriptures were not known or read excepting by a few; they had been brought into almost silence by this church, but Wycliffe's soul had been purged by its study and direction; he saw what no one can fail to see who reads it in the right spirit, that popery was antichrist.

He begun in the time of Edward III to preach that the scriptures did not teach the supremacy of the pope; he spoke against many of the doctrines of the Romish church, and won the favor of the court by his manly defense of the independence of England against the claims of the pope.

He completed his translation of the Bible into the English language in 1380, which was eagerly sought after.

Queen Anne, the first wife of Richard II, became a reader and convert to many of Wycliffe's views; his writings reached the martyr John Huss, in Bohemia, and he commenced the reform in Germany, afterwards begun again by Luther; the principles as taught by Wycliffe never really died out in England; it was the smouldering fire which at last broke out, and reformation was the consequence.

The people of England could not forget the deep humiliation their forefathers had undergone by King John giving his crown to the pope; they begun to see they ought to have a voice in such matters as well as the king or pope, and the parliament of Edward III made the whole proceedings null and void, and the barons stated, with their hands upon the hilts of their swords, if the pope wanted the kingdom, he might come and take it.

This spirit of independence was in a great measure due to the teachings of Wycliffe; the Bible no sooner enters the country than its fetters begin to break off. No wonder these tyrants of the earth hate it.

Wycliffe's writings had been read all over Europe and all eyes were looking anxiously to see the outcome of this battle with the pope.

He also laid bare the evils of the mendicant friars; they were gathering in the wealth of the country under the disguise of poverty, and having sumptuous tables and making expensive buildings or sending large sums of money out of the country; they almost monopolized the preaching, which consisted mostly in telling stories to create laughter; they gave absolution on such easy terms that all criminals went for pardon, and so greatly increased the crimes of the country.

Men were beginning to ask themselves the question, "are we to look to the pope or to God for pardon."? And that caused them to search the scriptures. One of the great evils of the day was found in the fact of the pope having swallowed up most of the offices in the country, in and out of the church.

An enquiry was made in 1374 as to the number of ecclesiastical benefices and dignities held in England by foreigners. The Italians and Frenchmen held so many that the English had to give way to these minions of the pope; most of the country was in their hands; the sums of money sent out was enormous.

We are doing the same thing in America to-day. Most of the offices are filled by those friendly to this so-called church. Americans are taking a back seat; the same old policy is being pursued to force this detested system on us.

Wycliffe, by this time, had had experience with the pope's ambassadors, and on his writings he calls the pope antichrist; the proud and worldly priest of Rome! and complains that the large sums of money drawn from England each year is only given for his cursed heresies and simonies; all men coming in contact with the heads of this church see a once its glaring impostures.

The poor people who see nothing but the services in the churches know little about popery: they should go behind the scenes; let the mask be lowered, and oh, what a hideous skeleton is then before them.

The writings of Wycliffe so opened the eyes of the people, and it begun to have its effects in the stopping of money going to Rome; the pope was getting alarmed, and issued his usual bulls in 1377, one of which was addressed to the king against the heretic, John Wycliffe; he must be taken prisoner and kept so until his heresy was proven to the pope, and he was cited to appear in Our Ladys' Chapel in St. Paul's.

John of Lancaster, known as John of Gaunt, and the Lord Percy, Earl Marshal of England, both attended, and had much difficulty in getting through the mob to the chapel. Wycliffe here stood in the presence of his judges, with his two friends; the bishop was vexed to see him with such friends, and making some rude remark at the same time ordering Wycliffe to stand.

Percy, and John of Gaunt, told the bishop he should sit, to which he replied, "he must and shall stand; it is unreasonable that any-one on his trial before his ordinary should sit." They both replied he should sit, and John of Gaunt, addressing the bishop, told him he had "grown so proud and arrogant that he would bring down his pride, and that of all the prelacy in England."

The altercation grew so high that at last, John of Gaunt told the bishop he would "drag him out of court by the hair of his head."

The mob now burst in, to the mortification of these priests and the bishop, who thought to have the one man alone at their mercy, and perhaps to send him to prison and to torture him, but it turned out different, and they were glad to escape to save themselves. This meeting showed the spirit of the English even at that early day, and was a help to the reformation; it brought Wycliffe and his opinions more and more before the public.

Edward III died June 2, 1377, and Richard II, eleven years old, was now king; his mother was the dowager princess of Wales, a grand woman and friendly to Wycliffe's cause. The pope at this

time was living at Avignon, since reunited to France, having been banished from Rome.

The money drained from England during this time, went to support the French war against England, so the parliament discussed the question of keeping this money the Catholics were in the habit of sending, and not allowing it to go to help the enemy the pope had stirred up.

The primate again cited Wycliffe to appear at Lambeth in 1378, but the crowd was so great and all in his favor, and also a message from the Queen Mother ordering the bishops not to pass any sentence on Wycliffe, it so made them fear, for such men are always cowards unless they have a large majority on their side, that it broke up the meeting to their confusion. If this nation could only have seen as some of us do to day, the imposition of popery, the whole business as far as England was concerned would have ended then and there; but remnants of superstition was still left, and they had to go through much blood and suffering to wipe it out.

At this period even in England, the right to read the Bible was disputed by Rome and defended by Wycliffe. He gave Rome the greatest challenge she had had, by posting up at Oxford in 1381, twelve propositions against the dogma of transubstantiation, and giving a general challenge. So great a hold had this strange and almost new dogma, taken of the people at Oxford that many cried "heresy" and a private meeting without Wycliffe's knowledge was had, (a custom of the church in that day) and passed sentence of suspension from all his teachings and to cease to speak on this matter; he thought they should first prove him in error; proof in those days amongst a certain class was nothing; all they wanted was to carry their point, right or wrong.

Again another trial in the monastry of Blackfriars, London, May 17, 1382, composed of prelates, mendicant friars, monks, all the tools of Rome; this third time they had Wycliffe sure, when all

of a sudden a great earthquake shook the building in which they assembled; the members of the court were in great fear, and asked an adjournment, but the bishop by some peculiar reasoning made it appear as a good omen, and the trial proceeded.

We need not say the court found his propositions heretical and erroneous and they played on the inexperience of the young king, gained him over, got his authority to imprison all who were of this way of thinking.

Oh, what a curse to have a popish king or ruler in any community; for some time Rome was comparatively harmless, but now the power of the king is joined so expect some dreadful times, and let us have here in America a president, be he a Roman Catholic or no, if he s only in sympathy with this church, we shall soon feel the iron hand.

Up to this time Wycliffe had had friends, particularly when he was fighting about temporal things—things they understood—but now he was fighting them in spiritual; and they were not posted in these. How could any man or body of men understand without the Bible to guide them? And as the king was gained over to the enemy he loses nearly all his friends.

Parliament meets November 19, 1382, and before the priests, who are oing their dark work with the young king secretly, can prevent it, Wycliffe brings openly his appeal before a different company of men, than a court of bigoted priests, men whose minds are not blinded by this so-called church, and now instead of a trembling prisoner, as they would like to see, he boldly challenges their unscriptural lives, exposing their false position, their corrupt, gluttonous, licentious mode of living, he makes a grand attack on transubstantiation showing the pope to be antichrist; the consequence is the Parliament repeals the sentence passed on him behind his back and without a hearing, and so they were defeated.

Priests never forgive; had they known anything about that Jesus in whose name they were daily committing blasphemy, they would

have remembered that he told his disciples to "forgive seventy times seven" instead of which they again bring him before a convocation at Oxford, all priests again, but as before they are silenced by the inspiration of this one old man, who proves to their faces, they and not he, are the heretics, and so, as they have not the power to detain him, he walks away, leaving them to their baffled rage and confusion.

And yet another trial; the pope cites him to come to Rome, but he is unable to do so, having received a shock of palsy, so he wrote instead a letter, that must have astonished the court of Rome, and had they accepted it in good faith it would have benefited them; if not for this world, at any rate the world to come.

And now comes for Wycliffe the last of earth. Faithful in life, he was so to the end. On the last Sunday of December 1384, he having officiated at the communion table with the congregation he loved, he was for the third time struck with palsy; he was taken to the rectory and died on the 31st of December.

We who live in Protestant lands scarcely think how much we owe this man; the liberties we enjoy date from his life; England was not yet ready to enter upon the blessings of full liberty; the sewers had been foully clogged up, and must be cleansed; this hierarchy had so poisoned the stream at which fair England drank, that it might require a tremendous storm to remove the obstructions, but removed they must be, for the fiat of the Almighty had gone forth in that very Bible they are trying to hide, and which this man had brought to light, and had left as a lasting legacy to England, and to the world; it is destined to go forth, conquering and to conquer until all such obstructions as popes are cleared away, and every nation and people and tongue learn through its instrumentality, to know, revere, love and serve that Jesus Christ who is the only high priest, and who never appointed any such counterfeits as we find at Rome.

The priests had lost, by death, their opponent; but he had left behind many disciples, who so increased that it alarmed the bishops more and more; they begun to preach indoors and out of doors, and they had something to preach from.

The people wanted something more than stories of battles and scraps from tradition; they wanted the bread of life, and it was given them in this itinerant preaching; they begun to attack the so-called church. The priests must stop this, or it would stop them, so the Archbishop of York went to King Richard II and must have made such fiery statements against the Wycliffites or Lollards, as they were now called, that it made him threaten them with death if they did not stop; but the movement had got such firm hold that insurrections broke out, and the King made prisoner in the castle of Pontefract, and the scene soon closed over him; he was put to death, not by the Lollards, but by his political enemies.

And now comes King Henry IV; his reign dates from September 30th, 1399, placed on the throne by the Archbishop of Canterbury and York; this is the son of Wycliffe's friend, John of Gaunt, but the archbishop had so corrupted him, he becomes through politics the enemy of the Lollards, and this England to whom God has given such a high mission on the earth, shame to say, through this King, disgraced her name, in listening to these priests, and put on her statute books that man must not serve God unless he does it at the penalty of his life; and also that he shall suffer the death priests recommend—fire! no easier method, but fire!!

In this last act are not these priests, popes, friars, nuns and all the host of this so-called church writing their own doom for eternity? If it takes fire to purge heretics it will also take fire to purge them; being the chief of heretics, can this thought ever strike them?

This was a turbulant reign, as usual, brought about by the priests; the country was all war and open rebellion; war with France and Scotland. But our business is with the actors of this so-called

church, and let us begin with some of the first fruits of this disgraceful law against heretics.

Once William Sawtre, a rector in a London parish, was made prisoner, and the following charges preferred against him. Listen! Oh, ye Americans, listen all, to the awful crimes of this man. That he will not worship the cross on which Christ suffered, but only Christ, who suffered upon the cross.

That after pronouncing the sacramental words of the body of Christ, "The bread remaineth of the same nature that it was before, neither does it cease to be bread."

This was the charge!! What do you think of it. England's first martyr to Protestantism.

Had she not redeemed her character since, one would feel like washing his hands of her forever. This gentleman was sentenced to be burnt alive!! and which took place February 12th, 1401.

The fires once lighted, the priests kept them busy; others soon followed, and suffered in the same dreadful way, because they asserted their manhood in trying to rise superior to this baptized paganism.

This was a disgraceful time, but not more than we ought to expect from such men as popes are. Not content in destroying God's church in the persons of the Lollards, but keeping up war between themselves, the world was cursed at this time by having three popes or vicars of Christ, and cursing one another.

The council of Pisa pronounced two of them to be notorious and incorrigible schismatics and heretics, and guilty of plain perjury. Catholics should follow a true history of these times, and if after that they kept on with this idolatry then there would be no help for him we fear, here or hereafter.

To repeat the burnings and imprisonments of the English for this period is only to give over again the same cruelty under new names; the whole power of this Roman church was linked with Satan to

destroy this revived church, so we pass on to the death of Henry IV which took place March 20, 1413, and Henry V, his son, took his throne.

We have always admired this King's spirit; Shakespeare has made him a great hero in his works; we have many times thought the man that could give up his dissolute companions for the honor of his position as King, and the good of the country, must have a will beyond ordinary men, and if his life had only been blest with Protestantism, he would have cleared England of popery, and the reformation as far as England was concerned, would have dated at least a century earlier, as it was these crafty priests who persuaded him to go to war with France, which drew him away from the country and left the people in the hands of these schemers, and gave them full scope to shed the blood of the Lollards freely; but as we find it has happened in other places it has grown faster than destroyed, and was becoming a formidable power.

One great reformer was Lord Cobham; here was an honest man; he had convictions and was not afraid to speak them; how can any man respect an association or so-called church when they see it is nothing but a counterfeit? If after being convinced, they bend to them for politics, or even life, they are not worthy of the name of man.

Such was not Lord Cobham, or as he was known Sir John Oldcastle.

He opened his castle to the preachers, who made it their home, and from it they did itinerant preaching, spreading the gospel through the country.

This was the light the people and the nation needed, and for that reason was dangerous to the papacy, and means was taken to fight against the true light.

Lord Cobham was cited to appear before a court of bishops and priests—what an absurdity to ask such men for an honest opinion—

of course he was convicted, and yet everything he said was true, and therefore fatal to the papists. He was sentenced as a heritic and sent to the tower, but had a stay of fifty days, something unusual in those days ; no doubt the king ordered it, as they had once been friends, but Lord Cobham escaped from the tower and remained free in Wales for four years.

This so-called church had for centuries enjoyed a sway over men's minds ; this was occasioned by the absence of knowledge of the true religion ; men obeyed from ignorance, indifference, and because it was the custom, they felt the heavy load and the oppression, but the laity gave way to the priests because they knew no better, and as long as this humiliation lasted peace reigned, but now the laity begun to see they had been so fearfully deceived, and the war started ; on the side of the Lollards, a war of opinion ; on the priests side, ignorance and cruelty, just because they had won the king to their side with the power of the nation ; and their answer to all arguments was hangings, beheadings, imprisonments, scourgings, burnings ; the groans from the thumbscrew, the wedge of the iron boot, iniquisitions, star chambers, until as we learn from their history, in some countries Protestantism was nearly exterminated ; this church does not try to convert people, for the reason it has nothing to offer to an intelligent mind ; so destruction and the invention of falserumours are some of the methods it adopts ; such was the case now ; they alarmed the King, who sent out detachments of troops to meet and find where the great army of Lollards were, as the priests had stated, and who were going to march on London, cure and kill the clergy, the King and all his family, but it had the effect of alarming the King, and country ; and all they found were some inoffensive people worshipping God, and they brought in about seventy of these, who were tried as Lollards.

About thirty of these were executed on the spot, being drawn and hanged as traitors, and then burnt, one of which was Sir Thomas Acton.

To be a Christian at this time was to be guilty of treason. And again they took the good Lord Cobham, taken by treachery, and brought back to London, sentenced to be hanged and to be burned hanging, which means to be roasted alive; he was brought from the tower on the day of execution, drawn on a hurdle through the streets of London to the place of execution. Iron chains put around him, suspended in the air, the fire lighted, and he went through the torture, praising and blessing God to the latest moment.

Henry V, urged on by the priests, carried war into France; he met with great success, but at the expense of the lives of a great many Frenchmen. So while the King was killing Frenchmen in France, the priests were burning Lollards at home, and the bishops who were making religion treason are now with the King, where neither kings or popes have any power over others, but have to account for themselves.

The King died August 31, 1422, and his son Henry VI, a child about nine months old, was heir to the kingdom; during this reign and also of Henry VII, important wars were going on all over Europe; the wars of the roses kept England in strife and bloodshed. Amidst it all, important laws were made to curtail the power of the pope.

The stake at Smithfield and other places were burning the Lollards, until we find ourselves at the opening of the reign of Henry VIII, which took place in 1509, he being 18 years of age.

The reformers had gathered great strength in England, quietly but surely; the Bible was doing its work.

When God intends to bring about a grand reformation in the world, He begins by sending the Bible. It has been so in Scotland, France, Germany, and other places; it begun with England.

The Bible societies of to-day publish it in about 150 languages, and they are now sent broadcast all over the world; a testament can be bought in England for two cents, and in America for five cents, also a Bible for twenty-five cents; it comes within the reach of all.

How different the cost in England in Wycliffe's time; his testament was in manuscript form; it cost nearly three pounds sterling; about fifteen dollars. Few but the rich could have a copy, still it was the wedge that opened the eyes of the people and a hundred years later, Tyndale's printed copy could be bought for three shillings and sixpence, about 88 cents. The Bible had been in England all these centuries, but it was locked up by being written in Latin; few but priests could read it; the people were forbidden it.

In the fifteenth century comes this cheap edition, and neither fire, sword or anything else could stop it.

Cardinal Wolsey was on the scene then, and he and the bishop of London found out the fact that the curate of all Hallows (a parish in London) had received a great many copies, and had some yet in his house. Officers were sent only to learn Garret, the curate, had gone to Oxford, to make sale for his heretical books. Officers were sent to Oxford to take, and burn, not only the books, but Garret also, as soon as they could be found.

Here is what seems a just retribution in the fact the books were distributed among the students of the very college Wolsey was instrumental in building, and the men he had appointed in the university to study popery had seen and read this book, and had become convinced of its truth.

With what a jealous eye Wolsey, with the bishops, had watched for this Bible, to keep it out of all hands, and when he found it was over the college, as well as Oxford, a dreadful feeling came over him, that the city was as good as lost: but summary measures must be taken, and at once; so a large number of doctors and students were arrested, besides canons and monks, so eager had they all been to see the truth, and these men were put into a dark, damp prison, in a cellar below the building of the college.

The air was foul and putrid, and these young doctors and scholars were left to breathe the fetid air and endure great misery. We at

this distance of time can hardly understand why one man should have such power for harm, but so it was. The King, Henry VIII, cared little for his subjects' welfare, and as long as this did not interfere with his pleasures, the lives or liberties of a score or more of his subjects was of no consequence to him, especially as he was a Roman Catholic, and of course hersesy, as Wolsey called it, ought to be suppressed.

And these men, after enduring confinement in this horrid place and losing their health, were forced to do public penance. A great fire was built, and these accomplished students were to march to it with a fagot of wood on their shoulders and throw the fagot and the Bible each into the fire, after which they were sent back to their foul prison.

The church of Rome has a very unenviable history; they are afraid to let their people know much about it; they hide it by false pretences; and to know how ignorant they kept them on matters of history, we have only to listen to the statements frequently made when spoken to about Protestantism; many will tell you it begun with Henry VIII, and his establishing the church of England was the whole cause of the reformation and the beginning of Protestanism; many think it was confined to England only, by making such statements as these; their priests carry out two points; one is, it keeps their people ignorant of that deep humiliation the papacy had to sustain in continental Europe by the great protest, and it also fans that hatred the priests are always sowing between the Protestants (especially English) and themselves. This will be a good opportunity of putting this question before some of those that do not understand it fully.

The memory of Henry VIII is anything but pleasant; we despise and condemn his treatment of his wives; we think the divorce of his first wife a wicked act, still God brought good out of this evil, for by his marriage with Anne Boleyn, Queen Elizabeth came upon the

scene, and gave Protestantism to England; still, Henry VIII was a great king in many things; he was, unfortunately, a believer in popery, also in the Divine right of kings, and was, through his advisers, tied to the pope, from whose tyranny the people of England were groaning to be delivered.

His most subtle advisor was for a long time Cardinal Wolsey.

The King had married his brother's widow, Catharine, by a dispensation from the pope, yet he was reminded it was not legal to marry one so near, but he disregarded all advice, until he found by disease it would be impossible to have an heir; he applied to the Archbishop of Canterbury for advice, and the primate, and all the bishops in the Kingdom, save Fisher, Bishop of Rochester, declared under their hands and seals, that they deemed the King's marriage unlawful. Wolsey also sustained the King's scruples, and these were now quickened by a violent passion he had conceived for Anne Boleyn, who was young and beautiful and of noble birth, and this determined him to apply to Pope Clement for a divorce.

It is easily seen by the account so far given that Henry VIII was not the beginning of the Protestant movement; in fact, he only used it as a means to forward his own schemes; beyond that he had nothing to do with it, but he stood as the only block in the way, for had he been a Protestant, the success of the movement would have been at once accomplished.

Wolsey also had another motive for the divorce. The Emperor Charles V, of Spain, had twice promised him the tiara, and both times he broke his promise by giving it to another, so he wanted to humble the Emperor and separate England from Spain; Queen Catherine being a relative of the Emperor, the divorce would disgrace him; there were other actors on the stage

In this same year, 1527, one of the Royal secretaries was sent to Rome to request the pope to declare Henry's marriage with Catherine void. The messenger found the Pope Clement VII in the

castle of St. Angelo, he having fled from the soldiers of Charles V, who had just sacked the city for the pope's duplicity with him. But in order to fully understand this we must retrace our steps.

Protestantism, which had been embraced by all the countries on the continent, beginning in Germany with Luther, had so alarmed the pope, that he became firmly (as was supposed) allied with the Emperor to stamp out this heresy as they called it. Two years previous, 1525, saw the armies of the Spanish and French face to face under the walls of Pavia, a strongly fortified place, and had held out against the French for two months.

The Spanish garrison, reduced to extremity, sallied forth and joined battle with the beseigers, and fought with the energy of despair. The French army was defeated. Ten thousand lay dead on the field, and the French king was taken prisoner and sent to Madrid in Spain, where he, Francis I, was kept for a year in wretched captivity.

This very much elated the Emperor, and made him the first monarch in Europe: at the end of the year he released the French king, having made satisfactory treaties with him, as he thought, one which was that he should help to crush out this heresy—this Lutherism.

The Emperor was at this time on good terms with the King of England, he offering his services to crush out these poor men that dared to have a conscience of their own, and that wanted to serve God according to his own plan, as given by the apostles.

So the hour was now come, as Charles V thought, to begin; he never felt so strong; France no longer a hindrance but an ally in this cause.

What had he to do but crush these Wittemberg heretics? As to Pope Clement, he was doing his work. So everything was in their favor.

But there was one power they had not thought of. They did not seem to remember there was a God in heaven watching over the

flock he had raised. Many of these poor hearts seemed to fear the storm that was surely hemming them in. If help came it must come from him, for there was nothing earthly they could rely on.

And Luther, where was he amid these storms, these bulls of excommunication from the pope, also these threatenings from kings and the Emperor? What answer did he return them all? did he surrender? No!! he was a man of prayer; not prayers read in an ostentatious manner, dressed in long robes and written by some one else in a large cathedral and done as a mere matter of form, but he prayed the prayer of faith, conscious of his God listening to him in his closet, alone, shut away from the world, remembering that prayers in secret are rewarded openly; he asked, no doubt, God to direct him in everything; and the consequence was, he took Catherine Von Bora by the hand, led her to the altar and married her—a reformed nun. The Bible had opened her eyes and set her free. Oh!! such a shout of indignation arose. It staggered many, people being such slaves to the church, even his best friends could not throw off all at once the shackles the church had built around them. What dreadful heresy!! some said. What; to do that which God had commanded, to marry a respectable woman, and one that had thrown off the ties a wicked church had imposed on her? And that pattern of purity, Henry VIII, of England, called it incest. He thought it nothing to be divorced from a good woman and blast her life, and then to marry others and to behead them, but this act of Luther's, oh, horrid! Well, the stake, sword or some other means will soon finish them. Will it? Read this answer from Luther in this wedding. "Ye kings, pope, Emperor, to all your bulls and preparations for their destruction and tremble! for this is not done without the consent of their Heavenly Father."

Well, help did come, and from the hand least expected. As we said above, the emperor had become first man, the pope second.

For several centuries the popes held dominion over all, but now the papacy was lowered and monarchy was lifted up. The pope was jealous of the Spanish power in Italy, Charles possessed Naples, and this victory of Pavia gave him a footing in Lombardy, so the pope was hemmed in.

The Italians were now tasting the spirit of liberty from the spread of Protestantism, and desired to shake off their foreign masters; the pope knew this, and thinking it a good time for restoring the papacy at the expense of the Spanish empire, made overtures to France, England, Venice, Milan and the republic of Florence.

These parties, afraid of the great power of Spain, made a league against Charles V, known as the Holy League, and the King of England was put at the head of it. And so the pope turned against the emperor, broke all his treaties with him, and sent his army into the Duchy of Milan to commence war against the Spaniards.

It may seem strange to us now that all this power so determined on one object, namely, to crush the Protestants, did not begin at once their deadly work; but the Protestants had become so formidable that it was as well to see what a diet could do; one had been ordered at Augsburg, and had met in November 1525, but being so thinly attended it was adjourned and now met at Spires June 25, 1526, and to see the Protestant princes coming in from all parts, with their banners flying and the motto on their standards "The Word of God!" This did not look like crest-fallen men. They had something within that gave them courage. They remembered the promises given in that Bible their enemies were not only neglecting but trying to destroy.

The first request of the Protestants at Spires was for a church to preach in. What, a church to preach heresy in? No! So Rome locked up the churches. Have we not met to crush you, and do you want to preach this Lutherism under our very faces? So the Protestant princes having their chaplins with them opened their

hotels, and it is thought as many as eight thousand met to hear one sermon, and the city churches at their mass were quite deserted. Still it was a serious time for the Protestants and they had need to pray for help. And as the diet proceeded with the usual pompous forms of the clergy, the proceedings were going in favor of the Protestants, and they brought in their counter-charges, requiring certain reforms.

It is not the purpose to give details of this council here. The purpose being to show the duplicity of the leading characters in this divorce business.

A letter was received from the emperor informing the Catholic princes that he was about to go to Rome to be crowned, and that he would consult with the pope about the calling of a general council, and he willed and commanded that they should pass no law contrary to the ancient customs and ceremonies of the church.

Here was a pretty high handed way of doing things. Why call a council if emperors or pope will what shall be done; what could be expected in those days, or at anytime when an eccleastical court was called to decide on such a question? Here was a terrible blow to the reformers, but just at that moment Providence steps in. A voice is heard that the pope had quarrelled with the emperor and had commenced hostilities against him.

It was scarcely believed at first, but afterwards came details of the above league the pope had formed against the emperor with the King of England at the head.

The Protestants felt as many nations have felt, mentioned in the Bible, who trusted in the God of heaven and earth that their cause was safe from that hour.

But how about the emperor? His rage was great, he collected a huge army, left for a time the reformers, crossed the Alps and marched on as soon as possible and set down before the gates of Rome in the following May.

This was the last place the pope expected to see an army; he, the great instigator of wars, cared not on who the horrors fell, but to come to Rome was the last thought of this infallible man; so to save himself he became a self-made prisoner.

They tried to make terms with him but he would not surrender. He flew to the castle of Angelo to save himself from an angry army, leaving his flock, poor deluded creatures, to their mercy. Rev. J. A. Wylie says: "What a surprise to a city which, full of banqueting and songs and all manner of delights, living carelessly and never dreaming that war would approach it, yet here were the spoilers at the gates.

Next morning, under cover of a dense fog, the soldiers approached the walls, the scaling ladders were fixed, and in a few hours the troups were masters of Rome.

A little while did the soldiers rest on their arms till the pope should come to terms. Clement hower, scouted the idea of surrender; he expected deliverance every moment from the arms of the Holy League.

The patience of the troops was soon exhausted and the sack begun.

We cannot even at this distance of time, relate the awful tragedy without a shudder.

The constable, Bourbon, had perished in the first assault, and the army was left without any leader powerful enough to restrain the indulgence of its passions and appetites.

What a city of spoil. There was not at that era another such on earth. At its feet the ages had laid their gifts. Its beauty was perfect.

Whatever was rare, curious or precious in the world was gathered into it. It was ennobled by the priceless monuments of antiquity; it was enriched with the triumphs of recent genius and art: the glory lent it by Michael Angelo, the pencil of Raffaelle and the tastes of

munificence of Leo X were yet fresh upon it. It was full to overflowing with the riches of all christendom which for centuries had been flowing into it through a hundred avenues. Dispensations, pardons, jubilees, pilgrimages, annats, palls and contrivances innumerable.

But the hour had now come to her that spoiled and was not spoiled. The hungry soldiers flung themselves upon the prey. In a twinkling there burst over the sacerdotal city a mingled temptest of greed and rage, of lust and bloodthirsty vengeance.

The pillage was unsparing as pittiless.

The most secret places were broken open and ransacked. Even the torture was employed in some cases upon prelates and princes of the church, to make them disgorge their wealth.

Not only were the stores of the merchants, the buillion of the banker and the boards of the usurer plundered, the alters were robbed of their vessels and the churches of their tapestry and votive offerings.

The tombs were rifled, the relics of the canonized were spoiled and the very corpses of the popes were stripped of their rings and ornaments. The plunder was piled up in heaps in the market places, gold and silver cups, jewels sacks of coin, pyxes, rich vestments, and the articles were gambled for by the soldiers who, with abundance of wine and meat at their command, made wassail in the midst of the stricken and bleeding city.

Blood, pillage and grim pleasantries were strangely ahd hideously mixed. Things and persons which the Romans accounted holy, the soldiers took delight in exposing to ridicule, mockery and outrage. The Pontifical ceremonial was exhibited in mimic pomp. Camp boys were arrayed in cope and stole and chasuble as if they were going to consecrate.

Bishops and cardinals in some cases stripped nude, in others attired in fantastic dress, were mounted on asses and lean mules, their faces turned to the animals' croups, and led through the streets

while ironical cheers greeted the unwelcome dignity to which they had been promoted.

The pope's robes and tiara were brought forth and put upon a lansquenet, while others of the soldiers, donning the red hats and purple gowns of the cardinals, went through the form of a Pontifical election.

The mock-condare having traversed the city in the train of the pseudo pope, halted before the castle of St. Angelo, and there they deposed Clement VII and elected Martin Luther in his room.

'Never,' says D'Aubique, 'had pontiff been proclaimed with such perfect unanimity.'

The Spanish soldiers were more embittered against the ecclesiastics than the Germans were, and their animosity, instead of evaporating in grim humor and drollery like that of their Tramontane comrades, took a practical and deadly turn.

Not content with rifling their victims of their wealth, they made them in many cases pay the forfeit of their lives.

Some of the church dignataries expired in their hands, in the midst of cruel tortures. They spared no age, rank or sex. "Most piteous," says Guicciardini, "were the shrieks and lamentations of the women of Rome, and no less worthy of compassion the deplorable conditions of nuns and novices, whom the soldiers drove along by troops out of their convents, that the might satiate their brutal lusts."

Amid this female wail were mingled the hoarser, clamors and groans of unhappy men, whom the soldiers subjected to torture, partly to wrest from them unreasonable ransom, and partly to compel the disclosure of the goods which they had concealed.

The sack of Rome lasted ten days. "It was reported" says Guiccardini, "that the booty taken might be estimated at a million of ducats, but the ransoms of the prisoners amounted to a far larger sum." The number of victims from 5,000 to 10,000.

The population on whom this terrible calamity fell were upon the testimony of their own historians, beyond measure emasculated by effiminacy and vice. Vetton describes them as proud, avaricious, murderous, envious, luxurious and hypocritical.

"There were then in Rome," says Ranke, "30,000 inhabitants capable of bearing arms, many of them had seen service. But though they wore arms by their side, there was neither bravery nor manhood in their breasts.

Had they possessed a spark of courage, they might have stopped the enemy in his advance to the city, or chased him from their walls after he appeared.

This stroke fell on Rome in the very prime of her mediaeval glory. The magnificence then so suddenly and terrible smitten has never revived. A few days sufficed to well nigh annihilate a splendor which centuries were needed to bring to perfection, and which the centuries that have since elapsed, have not been able to restore. Rev. J. A. Wylie, His. of Protestantism, vol. I, page 531 and 532.

In viewing the above facts, does it not show that sin always meets its own reward, beginning in this life ? They had just reaped what they had sown. Here was a great power, pretending to guide the religious morals of the world, but had done nothing but deceive, rob and abuse everybody, demoralizing the nations, and ready with fire and sword and every available means to crush out those that were trying to reform this awful state of things.

And it shows how popular the Lutherans had become with the soldiers, in that mock election of the pope. The priests and cardinals had thought nothing in the past, of marching the children of God, under the stigma of heretic, to the stake, but now their own weapons were turned against them, and they were invited to a repast of their own invention. Truly this seems a just retribution, and this so-called church, instead of educating the people in a secular or spiritual sense, pleasures of all kinds had been taught, and most of

them of a doubtful character, and which reduced the men to such an abject state, they had not courage to defend their own homes.

Had this been the Turk thundering at their doors, who was then powerful, or any other power opposed to them in religious views, it would not seem so strange. The soldiers were of their own church, but by their actions, proved their contempt for a service that had been forced on them by fraud and imposition, and which thousands of them would be glad to secede from, and not only in that time, but to-day, if the proper instruction were only given, and if you could divest them of the fear that these so-called priests have cunningly grafted on them and of which they have no power of enforcing.

But this brought a three years' calm; the troubles of the political world brought peace to the Protestants (the real church.) They were sheltered under the wings of the Almighty, while these great leaders were engaged among themselves, in intrigues and battles, and as long as this state of things lasted the gospel had rest.

The way was being prepared for a new system built on the ruins of the old. This rage that had been stirred up, fell among themselves; the powers seemed to be so strangely balanced, and fearful of each other. And when the messenger was sent from England in 1527, as mentioned before, to the pope to grant the divorce, he knew not what plan to adopt. He was afraid to further offend Charles V by annulling his aunt's marriage with the King of England, and on the other hand, he dare not refuse Henry VIII, to whom he had but lately granted the title of defender of the faith.

The Emperor Charles had only just learned from Catherine the Queen, what Henry VIII demanded from the pope; his indignation was great, but he was afraid to thwart the King, whose alliance was so much needed now, since this league was formed to drive him out of Italy.

Still, should he consent, his aunt would be sacrificed, and his family disgraced.

But he decided to save the family honor, at every cost, so he sent to Rome, promising to release the pope from confinement on condition he would refuse the king's divorce.

Which shall the pope oblige; Charles V or Henry of England?

He at once, with the usual deception, would not decide for either, but played one against the other, and by this means thought to escape from his prison, and once more mount his throne, but circumstances caused the pope to disguise himself and escape, and he went to Orrieto and took up his abode in one of the old tenements. The envoys followed him there and demanded two things.

One was the appointment of a commission to try the divorce case in England, and the other to grant a dispensation empowering King Henry to marry again as soon as the divorce was pronounced.

The king offered the pope assistance, riches, armies, crown and even life, while the penalty of refusing was to be the separation of England from the pope. So the pope was placed between the Emperor with his army still in Italy, and Henry VIII, after repeated attempts to dupe the agents, both the commission and the dispensation was given, but with tears on the part of the pope, that they should not be acted on until the Spaniards had been driven out of Italy.

The French army was in Italy engaged in the attempt to expel the Spaniards from the Peninsula, and the pope seeing this a chance of escape, refused to permit the King of England to act on the commission he had given, till the French were under the walls of Orrieto.

This would furnish him a pretext for saying to Charles that he gave it under compulsion, and when these commissions arrived, the king found them to be worthless—only fit to be burned—this angered much the king.

And now Wolsey thought he saw an opening to avenge himself on the Emperor for not giving him the popedom, so he managed to get England to join France in declaring war against Spain on the 21st January, 1528; he also, in this way, made an opening for the pope to grant the divorce by weakening Charles.

The cardinal also proposed to add the excommunication of the Emperor, who would also lose his throne for refusing the papal chair to Wolsley, and so the plot thickened, duplicity upon duplicity, until the eyes of Henry VIII were opened, and he felt the time was come to separate his crown and country from the pope, and take the whole matter into his own hands.

As we look over these things, how dreadful it seems. One man calling himself the Vicar of Christ, another defender of the faith, another the first son of the church, and Wolsey looking after his own interests, the whole of Europe, engaged through this so-called church, in strife and carnage, and all brought about by the evil passions of these rulers pretending to be doing the work of the Lord, and all of them waiting to commence a fresh and diabolical action by exterminating the best of their subjects, the Protestants, as soon as their evil passion could allow them sufficient time to rest from their own affairs. Surely, this is a piteous spectacle; this is playing with religion with a vengeance: no wonder the saints would cry out, "Oh Lord, how long will this man of sin be allowed to occupy and disturb the earth?"

And this is only a specimen of how the world has been disturbed ever since popery has had dominion, and always will, as long as she is permitted to have a voice. For the wicked are like the troubled sea, always casting up mire and dirt. And so the king of England found out Wolsey's intrigues in matters that touched him at home as well as abroad, dismissed him, to his utter ruin and early death.

And the king, backed by the better class of English, washed his hands of the pope, and he has never gained his foothold there since, but for a short time, and that under much blood and suffering. And let us hope and pray he never will, although he is trying hard through the church of England to regain what he has lost, and what he ought never to have had.

Although details have not been given of the great protest in Germany, and its results in other places, sufficient has been said to show that it did not begin in England, as many priests have told their people it did. Except perhaps as the fruits of Wycliffe's Bible being given to the English nation in the Fourteenth Century, and later editions in the times of which we are now writing. And before this chapter is closed, it would be well to state a few of the outrages that have been done to the Bible, as well as to its readers, and at the same time to show how this church that calls itself christian has, in the education of their young priests and others, ignored the only book that could give them any right to that title.

The writer has had a great many interviews with Catholics, with the object of winning them over to the truth; good has been done in some cases, but in others the ground was so hardened by superstition that it seemed impossible to penetrate, and such answers as these would be given, "We are in a free country and can worship as we please." But these answers came as if they were entitled to some merit for the religious freedom of the country.

We take from history a few pictures of church freedom, and ask these Catholics or any others, how they would like to go back to the customs of the dark ages, and have such delightful freedom as this church would give us.

The pope had established such a tyranny over the churches of Europe, by such miserable pretences as the holy chair, the vicar of Jesus, the infallibility of the pope, the apostolic succession, and a host of other devices, having their origin in paganism: his word was law; no one dared to think aloud against his laws which were being constantly changed, and which brought money into the church and consequently poverty to the people. Everything must be done according to his will and pleasure.

He strictly forbade anyone to read the Scriptures, so that no one knew the law of God; he bound the priests and bishops by such severe oaths that they were almost as great slaves as the people.

He brought forth so many devices to rob all of their money, annats reservation, tithes (double and treble), amulets, dispensations, pardons, rosaries, relics, all these inventions of man were not the food Christ told his apostles to feed his sheep and lambs on.

Paul said, "how can we hear without a preacher?" They pretented to preach it is true, but had no Bible to preach from, so when they went into a pulpit, and very few dared to do so in those days, they cracked a joke and made the people laugh. It may be about as good as to preach in Latin; they would rehearse a fable, give them a legand or two, a jest.

If they gave a text it was not selected from the Bible, but from Aristotle, Thomas, Aguinas or from Scotus; here was rich food for the soul! About as good as a sermon in a Catholic church and printed in the morning papers here a few years since, it said the church was full, and the priest about dismissing the people, told them as they had all gone through the forms of the church, that they were all Holy! All Holy! perhaps not five, maybe not one of that mixed people understood what is meant by the word being Holy. It is certain the so-called priest did not or he would not have made the statement in such a loose and general way. Is it not dreadful to send these people away under such circumstauces, and perhaps to spend the rest of the day in breaking the Sabbath, perhaps some getting drunk? But to return—It is said that the priests of that day in some places, seemed as if they were paid to keep silent; they were a great many of them, but very few could preach.

Musculas says: "Many of them never saw the Scriptures in all their lives."

The Archbishop of Maize, looking into a Bible said of a truth "I do not know what book this is, but I perceive everything in it is against us."

With what different eyes people look on the Bible. The skeptic looks and reads with a prejudiced mind, and comes away more doubtful than ever. The infidel looks to find God, as a God of love

only, and not having the divine love in his own heart, can see nothing but an angry God, and so he is dissatisfied. The athiest sees nothing to satisfy him at all, and so he shuts the book.

How different the real christian with his mind illuminated by the Holy Ghost; nothing delights him more than his Bible; it feeds his soul. In every word from beginning to end he sees something that relates to himself. A kind promise from a loving Father; it fills his heart with delightful hope, not only for this life but for the one to come.

How different the popes have looked on it; it spoils their pleasure, condemns every act of their lives, hardens their hearts, breeds what they call heresy, and so they have constantly waged war against it. Many of the popes and priests have never read it.

To one pope in particular, Leo X, A. D. 1513. When popery was at its greatest glory, and he the most magnificent of them all, to him the book was nothing, and yet he pretended to be the Vicar of Christ. He once said to an ambassador sent from France, the bishop of Meaux, "What a profitable affair this fable of Christ has been to us." Here was a man rioting in riches, luxuries, voluptuous delights, his home filled with pictures, statutes, courtiers, buffoons, dancers and everything that wealth could produce, taken from superstitious people by so many falsehoods. He the supposed head of the christian church, calling the sufferings of our beloved Master, a fable!! Yes, he might do so, amid the pleasures of the Vatican, but perhaps, even he, in the quiet hours of the night, might hear that never dying conscience speaking in a voice small at present, but which would one day speak to him in tones of thunder.

And so these arrogant popes have undertaken the impossible task of stopping the word of God, and it has been the policy of this so-called church from the commencement, and as long as the power was in their hands they, by outrages, partly succeeded.

However, there never was a time when it was not the light of

some township, village or community, but the vengeance of this church was drawn on these harmless people, even to utter extermination. But as soon as its usefulness was stopped in one place, it sprung up in another, and the carnage had to be repeated.

And what good has it done to this confederacy, but to bring the contempt and pity of all good hearts against them. Are not the Bibles filling the whole earth, exposing them everywhere, and is not this man of sin being revealed every day and this once great power, now dependent upon the King of Italy, and will not the present plottings be overthrown? God has said he will put it in men's hearts to do so, and what reward will it bring but destruction, now and forever? Beware!!

And in cardinal Wolsey's time in England, when it was found the new Testament had been sold in many places, the bishop of London gave money to buy up all the copies they could find. And when collected they made a public parade at St. Paul's cross, and there had the Word of God committed to the flames; it was the means of increasing the circulation, to the confusion of its enemies, for the money given to buy these books was made a good use of in printing a much larger quantity, (for the printing press was now in use) and so these enemies of God found the task had become beyond their power, and as they could not wholly destroy it, it remains to be the means of their own destruction. This is how the days of the papacy had been spent; not only burning Bibles, but all books that were written for the good of the people, and trying to put in their place the useless books of saints, Virgin Mary, and such like. We have had even lately in free America and Canada, the same sickening spectacle of an ignorant and fanatical priesthood collecting and burning the Bible, and this is how Catholics are educated. D. Fulton says, "They often enlarged upon the evil tendency of that book, and told us that, but for it, many a soul now condemned to hell and suffering eternal punishment, might have been in happiness.

They could not say anything in its favor, for that would be speaking in their opinion, against the religion and against God.

In the catechism taught the children are these questions:

Question. Why did not God make all the commandments?

Answer. Because man is not strong enough to keep them.

Question. Why are not men to read the New Testament?

Answer. Because the mind of man is to limited and weak to understand what God has written.

These questions are not in the common catechism, but all the children in the Congregational Nunnery were taught them, and many more not found in these books."—Fultons' Why Priests Should Wed, page 154 and 155.

This is one of the reasons why they want separate schools to teach the children of the country, to neglect God's word; and another is to teach these poor, dear children to think more of this paganism, with the pope at its head than they do of the government, and when we see new school houses going up in connection with their churches everywhere, it looks as if they were acting in defiance, and taking advantage of our mild government. They cannot do this in France or Italy, or scarcely in any place in Europe, for the schools have been taken out of their hands. The governments are tired of rearing any more children under such circumstances. But this subject will appear in another place.

"The church of Rome claims the exclusive right to interpret Scriptures according to popish ideas; individual believers have no right whatever to form for themselves opinions as to the meaning of the Bible. In religious matters they have no right to think. It is their duty to believe and to obey. It is the exclusive right of the sovereign pontiff to think and to command.

God has indeed given all men reason and conscience, but they may not use them except according to papal rule. The pope pretends to give to the word of God, all the authority it can possess. Without

his sanction it has no binding force. He can abrogate the laws of the creator. He can declare the commands of Christ of no effect.

If God should speak in an audible voice from heaven, we would not be required to obey unless the pope endorsed the command. Nay, the case is even worse. For the spiritual despot in the Eternal City has actually forbidden his subjects to read or even possess the will of heaven revealed for our salvation. The bull of May 8, 1844, contains this remarkable prohibition :

"MOREOVER, WE CONFIRM AND RENEW THE DECREES RECITED ABOVE, DELIVERED IN FORMER TIMES BY APOSTOLIC AUTHORITY AGAINST THE PUBLICATION, DISTRIBUTION, READING AND POSSESSION OF BOOKS OF THE HOLY SCRIPTURES TRANSLATED INTO THE VULGAR TONGUE."

Thus an erring creature presumes to tell the King of heaven that he may not make known his will to his own creatures.

Has not Romanism exalted itself above all that is called God ?

In entire consistency, this system of iniquity has denounced the American Bible Society as a most crafty device, shaking the foundations of religion, a pestilence, a defilement of the faith most eminently dangerous to souls.

Again, it is greatly feared that Bible societies will, by a perverse interpretation, turn Christ's gospel, or, what is worse still, into a gospel of the devil. In a letter dated June 26, 1816, and addressed to the Primate of Poland, Pius VII said: "IT IS EVIDENT FROM EXPERIENCE, THAT THE HOLY SCRIPTURES, WHEN CIRCULATED IN THE VULGAR TONGUE HAVE, THROUGH THE TEMERITY OF MEN, PRODUCED MORE HARM THAN BENEFIT; WARN THE PEOPLE ENTRUSTED TO YOUR CARE THAT THEY FALL NOT INTO THE SNARES PREPARED FOR THEIR EVERLASTING RUIN." In the nineteenth century language such as

this falls from lips claiming superior sanctity and even supernatural guardianship.

If our versions are so shockingly dangerous, and that, too, when simple translations, without note or comment are printed, one would suppose they would industriously circulate a translation of their own. Instead of doing so, however, this proposition : it is useful and necessary to study the Scriptures one of the popes branded as false, shocking, scandalous, seditious, impious blasphemous !

It would seem that in the judgment of Rome the Bible is the most dangerous book in existence. And yet, strange to say, this immutable, infallible church has, by solemn decree, granted her priests the privilege of selling licenses to read God's word.

Among the ten rules enacted by the Council of Trent, respecting prohibited books, we find this :

" It is referred to the judgement of the bishop, or inquisitors, who may, by the advice of the priest or confessor, PERMIT THE READING OF THE BIBLE TRANSLATED INTO THE VULGAR TONGUE BY CATHOLIC AUTHORS, TO THOSE PERSONS WHOSE FAITH AND PIETY, THEY APPREHENDED WILL BE AUGMENTED AND NOT INJURED. AND THIS PERMISSION THEY MUST HAVE IN WRITING. "

Thus, God's vicegerent tells him, " We will grant our own subjects permission to read your message of life if they will pay us for the privilege. "

Standing between the Creator and the creature, the pope says to the former, "You may not speak to my subjects " ; to the latter, " You may not receive the message of your Maker, unless you have the means of purchasing my permission. " And even this presumption is not sustained by Roman logic.

The pope has the chief power of disposing of the temporal affairs of Christians, in order to their spiritual good. Wealth corrupts men.

By every conceivable means, therefore it should be taken from them." Popery the foe of the church, page 109, 10, 11, 12.

So says the pope. This latter policy Rome has strictly adhered to, in every possible way.

Witness the poverty and wretchedness of all countries that have had the misfortune to be under her sway; she has not only robbed the people of their money, but has kept them in a state of slavish fear, to the loss of their manhood and all that makes life worth the living. We see people coming from countries that have lived nearest to the popish church (and surely if there is anything good in Catholicism it ought to show itself in them), but do we find it so, does not their life and actioas prove the contrary? Have they not the characteristics of a priest-riden people, or in Biblical language, do they not carry the marks of the beast? Have not all countries, over which their rule extended, been made the poorest on earth, do we not now find the wealth of the world in Protestant countries, as well the greatest ease and comfort? and their wealth increases as fast as they throw off the great incubus of popery.

In fact the world has increased in wealth and happiness more during the last three centuries, dating from Luther's time, and the great reformation, than in double or treble that time before. Many say in this age of improvement, "oh, we are smarter and more of a go-a-head people than they used to be." This is admitted, but there must be a cause for every effect.

A man is not likely to run so fast with shackles on as when off. In the olden times, men had not the opportunity, nor the disposition to advance as now. Then everything had to go under the supervision of the pope, and his Satellites; nothing could be done, or anything new introduced, if they, an ignorant and wicked priesthood, thought it would interfere with the revenues of the church and the servile spirit that men were accustomed to show it. Men were afraid to advance—were afraid in many cases to have money, or let it be known they

had it; they knew the rapacious, and greedy hearts of the priests, and that they would carry out the beforementioned plan of the pope, namely, to get it from them by every conceivable means. It is a poor rule that does not work both ways, therefore this must be one of the causes of the corruption of the church; their having so much money.

We have had more improvements during the last one hundred years than ever before in two or five times that length of time, and why? The freedom dated further back, but it takes a good many generations to make men really free, after having been ground down both in a spiritual and temporal sense.

We, at this time, can only partly judge of the dreadful low state of a society who would tolerate a church dictating and forcing them to assist in crushing out the spirit of liberty in those that differed from them in their faith, perhaps their own friends and relatives, and by such horrid means that the most cruel pagans have not yet attempted, and when fleeing for their lives from the hated inquisition (called holy) they could not receive so much as a cup of cold water from any one without bringing them into danger, and this hated system of popery was forced on persons who despised its very name.

How would this style of liberty suit our free born citizens? And yet they are determined, and are perfecting plans to rivet these detested chains on us, to some of whom the name of popery is nothing but a miserable burlesque.

And as this church of Rome has by every wicked device, including that of wholesale murder, attempted to stay the word of God, I say attempted, for she cannot succeed, we rely on the promise, "The gates of hell shall not prevail," but she has done great harm, and her responsibility is fearful. Still, with all that, the Bible is here and has not only come to stay, but to be her destruction.

Then let us ask what had that Roman church to offer in its place? At the time when she was all powerful, what did she give in exchange

for the free liberty of the Gospel? That Gospel when illuminated in the heart by the Holy Ghost gives such peace, such hope, such knowledge of the future, there is nothing on earth that will so satisfy the longing of the soul as the word of God. It being God's plan, it is like everything else he has sent, absolutely perfect. God sends elements suited to our nature; the food we eat if taken in proper quantities and properly selected, sustains us in health and strength; the water we drink is better for us, than many things a depraved appetite would select, and so is this Gospel better than anything man has to offer. And if we live according to its precepts, health, strength, happiness, long life and even the necessaries of life are promised by him who said "Heaven and earth shall pass away, but my word shall not pass away."

Well Rome took for a time all this away and gave something else; was the exchange equal?

We find by perusing history, instead of peace, the world was constantly at war.

This church had her representatives at the courts of the various kingdoms, and the jealous feelings of the kings and emperors were continually worked upon; everything was done to keep the powers so occupied with their personal quarrels and desire for conquest, and so artfully managed by the diplomacy of the pope's legates, that if carried out according to their plans, it would always strengthen and enrich this earthly church; quarrels were being constantly fermented, and amidst all this confusion and strife the people suffered in the loss of life, children made orphans, wives made widows, towns, cities and countries ruined, homes destroyed and the people houseless wanderers; for this church cannot thrive and fatten so well in times of peace. Wickedness abounded, men accustomed to war, after leaving the army, could not settle down to anything, and so became highway robbers and worse, and after the pattern of their rulers, waging war against society; evil of every description grew

out of these quarrels, because men's passions were not ruled by the fear of God, as given in his book.

And then what did Rome offer for the spiritual light she had for the time almost eclipsed?

The enemy of souls, through her, set up a counterfeit for everything God offered. For the word of God, tradition—and in those days it answered, for men were obliged to swallow it against reason. In this age we can trace its origin and see what empty material it is made of. For true religion, Phariseeism, which is paganism. For the beautiful services of the Lord's supper, the idolatry and buffoonery of the mass. For immediate pardon of sins by Christ himself, penance and absolution and so create a constant drain on the poverty of these already over-tasked people, not only in life. but even after death. Jesus said, "this night shall you be with me in paradise," but the pope says, "purgatory after death, purgatory, and it will depend how long you stay there, upon your friends' ability to pay. So pay, pay, pay from the cradle to the grave. The religion of Christ is free, we come without money and without price, and accept it by faith, but the pope's plan is by the works of the law, do something, if it is only counting beads. Christ's plan of atonement is the just for the unjust, and to go directly to him. The pope puts himself between man and God, the Virgin Mary, Saints and a host of such useless things that will be mentioned in other chapters.

Does not all this look like an agreement to get up a religious farce, and to pretend holiness of character by the enemy of souls?

Who says in effect to the pope, you shall be our servant, to carry out all our designs, so that between us both we shall hold men in slavery, both body and soul, and the wealth of the world is yours!! The devil offered Christ this political power and wealth and he refused it by saying, "get thee behind me Satan."

We now take up the subject, where we left off, at the reign of Henry VIII. The reformation had taken deep root in Germany, France, Switzerland and other places, which had a great effect on England. As we before stated, Henry had nothing to do with the commencement of the reformation; he was what is called a good Catholic, and had at an earlier date written a book against the doctrines of Martin Luther. He now leaned towards the reformers, as a means of humbling the pope; his divorce was decided in the English courts, and he married Anne Boleyn.

A law was passed which made it treason to deny that the king was the supreme head on earth of the Church of England. St. Thomas More and Fisher, Bishop of Rochester, being Catholics, objected with others to this law, and were executed for treason 1535.

So the king, in his war with the pope, had to stand by the reformers, and it helped them greatly, but they were the power that enabled him to make his stand against the pope.

The pope excommunicated the king, and laid his kingdom under interdict, but the day was gone in England for such foolishness. It had become treason to even serve such papers on anyone.

How different to the late King John's time; it then forced him to give up his throne and humble the nation, but now it was treated with the contempt it deserved, and although the king may not have known it, the change in the times was brought about through the Bible—a more potent force than popes' excommunication.

Under the influence of Anne Boleyn, and both houses of Convocation, the king ordered the translation of the Bible in Latin and English, and that a copy should be placed in every parish church, and all men be exorted to read it.

Anne Boleyn, being on the reformers' side, was hated by the Roman Catholics, and they induced the king to believe in a story of her being unfaithful to him, and she lost her life by the hand of the executioner.

The monasteries, those centers of corruption and wickedness, were suppressed in 1536, and in 1538 all were closed. The closing of the monasteries gave large sums of money to the king. The Catholics revolted and raised an army of one hundred thousand men, under the strange name of the Pilgrimage of Grace, and demanded the restoration of the popish religion, but were defeated. Several of the Abbots and nobles were put to death.

The king found great treasures in the Shrine of Becket. The king also proceeded to uncanonize him, declaring him no saint, but that he had died as a rebel and a traitor. Then comes the fury of Pope Paul III. He called upon the people to take up arms against the king, and all the princes of Europe were commanded, in virtue of their obedience to him, to make war and seize his subjects and make them slaves—all this had no real effect in England, and she was too powerful for the rest.

The reformers were now too strong, and the sights the country had witnessed in the monasteries had so disgusted the whole nation that it exposed the frauds and corruption of the system.

And yet, strange infatuation, the king, after this, could still remain a Romanist; he was at most as great a despot as the pope, and in 1541 consented to the revocation of the permission to read the Bible. The higher classes, or merchants who were householders, might read it, but it was forbidden the common people.

The king's health began to fail, and his time drawing near, he made his will, in case of the failure of heirs, to his son Edward, the succession to fall upon his daughter Mary and her heirs, then upon his daughter Elizabeth and her heirs. He died on the 28th January, 1647. He had reigned nearly 38 years, and was about 56 years of age.

And as we are now on the subject of monasteries, a statement is before the writer, in this year of Our Lord, 1891, that to-day there are in England 364 convents and 200 monasteries.

I will put to England the same question Paul put to the Galations, in the 3d chapter and 1st verse, also 3, 4. "Oh foolish Galations, who hath bewitched you, that you should not obey the truth? Are ye so foolish, having begun in the spirit, are ye now made perfect by the flesh? have ye suffered so many things in vain? if it be yet in vain."

The writer being in London about forty years since, more or less remembers the great excitement made by the public press against the introduction into England of a cardinal, Wiseman, who it was reported, the pope was going to send. It came on the people suddenly, like a thunderstorm; they had not expected such a calamity, and the streets of London were playcarded with carricatures of this man. He was drawn in carts and burned in effigy. The press spoke and ridiculed such an unwelcome introduction into England.

The carts that drew these stuffed effigies were in the most grotesque styles; he was represented in the character of Guy Fawkes, one of the gun powder conspirators, and again as the pope with a long pipe in his mouth; the name of Wiseman being prominent. The different drawings that covered the London bill boards were of a laughable description; the people were really in earnest in this matter, and at night these effigies were all burned with fire-works. To see the procession going through Temple Bar it reminded one of the olden times, as represented in the cuts of that day, how the old pope, passing through the bar, going to be burned in effigy, and also of the fires and fireworks of our young days, on the 5th of November, the anninersary of Gunpowder Plot. The people seemed almost on the verge of a riot, and yet with all this, in opposition to the wishes of the people, the cardinal was allowed to remain, or to come to England. This has often appeared to the writer as a day of visitation for England. Had the Government listened to the voice of the people, it is almost certain there would have been no monasteries there to-day, and no prospect of an awful struggle to clear the country of them once more.

"On the death of Henry VIII his son Edward VI, a child of ten years of age, was king, a protector being appointed, the Duke of Somerset; these were both favorable to the reformed faith, together with Archbishop Crammer; these gave great promise to the country; the reign of Edward VI was a real blessing; his life was short, but many good laws were passed in his time; his death caused universal sorrow among the common people; he died at Greenwich on the 6th July, 1553. It was thought he was poisoned.

And now comes black night again, in the person of Queen Mary, known afterwards as Bloody Queen Mary; her mind was as crooked and deceitful as her person was plain and repulsive. She begun by fawning on those she came in contact, but she soon let the country know her intention was to suppress the Protestants.

People that are playing a part find it necessary to dissemble; it is always so with false religions. The pope at this time was anxious about securing England, in fact he saw it was the one important thing; lose her, and the success of the schemes on the continent of Europe would be a failure. And yet, when the country was once more likely to be in his grasp notice how he treats the ambassadors sent to him from Mary of England on her being made queen; and she one of the best tools he could find for his wretched work at this time.

Pope Paul was then occupied in giving an audience to the ambassadors of Queen Mary, who were commissioned to take the oath of fidelity between the hands of his holiness.

The English deputies were received in a public consistory, and constrained to a humiliating ceremonial. They were compelled to kiss the feet of the pope, to place themselves before him on their knees, and to confess to him in this position, one by one, all the alleged crimes of the English nation against the papacy.

They avowed humbly that their fellow subjects had paid with ingratitude the kindness of the sovereign pontiff, and they demanded absolution for their transgressions.

Paul, satisfied with their abasement, then permitted them to rise and received the letters of Mary from them, but he no sooner perceived, on opening the letter, that the princess styled herself Queen of England and Ireland, than he fell into a rage, exclaiming that their mistress was very bold to dare to take the title of Queen of Ireland, without the authority of the pope, and he at once drove them from the vatican." L. M. de Cormenin His. of Popes, page 228.

What can we think of such conduct as the above? No amount of money, flattery, deceit or anything this pope could offer would have been refused to Henry VIII, the late king, to have an ambassador sent on the same errand, and yet, now he knows he has this silly, superstitious woman in his hands, he can play with her, because he knows she will send again.

Is all this deception the religion of Christ? And did the people of England endorse such a humiliating message? We answer for the bulk of them, No! No!!

"The ambassadors waited for instructions from England; an order soon came from the cowardly queen, and fresh approaches were made on his holiness, who demanded two hundred thousand crowns for his consent to let her live in peace, and ordered that she should restore all the property confiscated; and the queen, to make the poor subjects pay Peter's pence, and if not done, an interdict would issue, and he would show the English that the apostle will not open to them the gates of heaven if they have the sacreligious audacity to retain his patrimony on earth." L. M. de Cormenin His. of Popes, page 232.

At this time a peace had been signed between the contending parties—France, Spain and England—and of which he had not received the full particulars, but a wrong report of the matter.

And he exclaimed, " 'It is all over with the power of the Holy See, Germany and England are lost forever to us, and that through the fault of the cardinals—those vampires who think only of their own private interests, and nothing of that of the papacy; may the demons of hell, if there be any, carry them all to hell, with the Kings of France and Spain, and with all of my relatives; may they leave upon earth none but people to oppress, Jesuits to defend me and dominicans to serve me' " L. M. de Cormenin His. of Popes, page 23d.

Well, what do you think of this holy man? This is he that had hot chambers built to torture Christians, and had sent forth fresh legions of inquisitors everywhere—this is as he says, Christ's vicegerent. If the curtain of his private life was lifted, it would give the back ground to the picture, and then we could tell from where the holiness came—from above or below—but he did not last long to curse; he was taken away, hated by all, his death caused a tumult, people tore down his new prison, burned the palace of the inquisitors, and at a meeting of citizens they ordered his dead body to be dragged on a hurdle and cast into a sink, which order was very nearly carried out.

The above petitions from Mary to the pope were not yet made known to the people of England, and at the time her ambassadors were playing that humble part with the pope, she was giving the people encouragement to worship in peace. But no sooner was she firmly seated on the throne, than she begun to undo all her father and brother had done.

One of her first acts was to imprison the Princess Elizabeth—to behead Lady Jane Grey and her husband, with many others.

About this time she made it known she would marry Philip of Spain. She was persuaded by the Spanish ambassador to put Elizabeth to death, but she hardly dared to do this as yet.

In July, 1554, Philip of Spain came to England and married the queen. The Parliament agreed he should be called king during the life of Mary, but they refused to allow him to be crowned or to succeed the queen in the event of her death without heirs. Both he and the queen were hated and suspected by the people.

The pope sent Cardinal Reginald Pole as legate to England, to restore the Roman religion, and oh, heresy of the worst kind, both houses knelt before the pope's legate to receive absolution for the national sins of heresy and schism; and the past was undone, and persecutions again begun, and measures were adapted to put in force the barberous practices of the stake and sword.

The work was first given to Gardiner, but after to Bonner, that horrid Bishop of London, and now notice the same system was adopted that we practice here, of changing the offices with the new party, democrats in, republicans out. Who do you suppose brought this state of things imperceptibly among us? Is it not the same party, and for the same purpose? You say "I do not know." Well, ought you not to know, are you so wrapt up in party that you lose sight of one of the most vital consequences of the day? The offices being all changed in England and filled up with their own sort, they could do anything, humble the nation with this false bowing to the pope, and he, Philip, and the queen began over again their horrid butcheries.

"The first on the list was John Rogers; he had been a priest, but became converted; he translated Matthew's Bible; he was sent first to the tower for preaching at Paul's cross, and after going before judges who were all Roman Catholics, he was sentenced to be burned. On his way to the scaffold he saw his wife, and eleven children, one an infant, but could not get near them.

All the way to the stake he was singing psalms, all the people rejoicing at his constancy.

The sight of his children did not move him, but he cheerfully and patiently went on his way to Smithfield, where he was burnt to ashes in the presence of a great number of people, and his soul ascended in a chariot of fire to that Redeemer of whom he was so worthy, inasmuch as he loved him more than wife and children, yea, even than his own life also." Fox's His. of Martyrs.

Many of the practices of the Spanish inquisition were introduced into England; one would have supposed that if fire at the stake was to be the martyrs' end, they would dry the wood, but no! green wood was brought by these fiends to prolong the sufferings.

Queen Mary and her husband were hated, and it was now the time she was first called bloody Queen Mary.

John Hooper, Bishop of Gloucester, suffered in this way. Then came Ridley, Latimer, Cranmer and a host of others all over England, until the country was soaked in blood.

This Philip of Spain using the country for his own purpose, he threatened his wife never to see her more if she did not help him in his wars with France, so ten thousand of English soldiers were sent away to fight his battles.

We could give a large list of these martyrs, but it would be only a repetition, and a sickening one, but as usual, it only made the people hate the wretches who could inflict such tortures on the very best of the people.

The crime for which all these died was because they could not believe in that worst of all blasphemy, transubstantiation.

To the inexpressible delight of most of the nation the queen died on the 17th November, 1558, and almost within twenty four hours of her death, that other wicked tool of the pope, Cardinal Pole, left this earth to face some of their united victims. Great demonstrations of joy were shown in all parts of England when the welcome news reached them, not only of her death, but in the fact of Elizabeth being made queen in her place. She was a Protestant with the firm

will of her father Henry VIII, and she undid all her sister Mary had done, and the church returned to the forms of worship established in the reign of her brother, Edward VI.

This was a great blow to the pope, as well as to the despots sitting on the thrones of France and Spain. And this ended popery in England, and with it the torch and stake, and all honest hearts must wish forever.

CHAPTER IX.

SPAIN.

"And the king shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me." Matthew XXV, 40.

THE reader will pardon us in our digression occasionally. This book is not, as we have said before, intended as a continuous history of any country; its object is to show the acts of the so-called church of Rome, so that we can establish the fact of their evil doings everywhere, and under all circumstances, whenever they have had the opportunity, and that they have no claim on christianity as preached by Christ and the apostles.

As we look over the pages of history of the Sixteenth Century, a feeling of sadness and horror comes over us, to see the struggles of our forefathers at that time.

In the country of which we are now writing, as well as others, large numbers were desirous of emerging from and repairing the dreadful confusion and superstition brought upon them by their evil rulers.

England had by the hand of providence begun to move in the right direction, but night has again come over her in the person of the new Queen Mary.

This woman, one of the most bigoted of the day, has married the most cruel tyrant and superstitious man in the two countries; fit tools for the work required of them by the man of sin at Rome, and when we see so many millions of people whose destiny hangs upon two men and one woman, the Queen, the pope and Philip II, it makes us regret the one man power, and we look to any form of government than can relieve the people from such a state of things.

No wonder the Americans wanted a republic; they knew more than later generations do of the evils of the system.

The Queen's part has been slightly spoken of in connection with England; in this chapter our subject is more with Spain.

Charles I, of Spain but as Emperor of Germany, was Charles V, has been mentioned in connection with the sacking of Rome, and in trying to suppress the Lutherans in Germany.

Charles, whose word was nothing when his interests were involved, laid the foundation of Spain's decay.

He had the same infatuation all pagans have; they must be right others all wrong.

He had been brought up a Roman Catholic and like most of them took everything the pope or priests said for truth, or self interest might cause him to lean to popery.

He had seen enough to convince any unprejudiced mind that these people were only playing a part.

Had he put the simple question to himself "can all this be consistent with true religion?" and had he made the necessary enquiries, he might have had his eyes opened and saved Spain from the humiliating part as well as the sufferings she had to go through.

There was a large number of Moors in Spain and the Netherlands at this time, and they had been promised the free exercise of their religion, but in 1525 the Emperor gave an order for them to change their religion or quit the country.

The Moors were a more refined people than the Spaniards, superior to them in many respects. In this order, it was pagan meeting pagan. The Moors were pagans and just as sure they were right in their religion as the Roman pagans were.

These Moors were descendants from the Arabs or Saraceens; they had their own Koran, and accepted it for truth, on the same principle as the Roman Catholics did, accepted it from hearsay, without investigation handed down from generation to generation, and looked on the Roman Catholic pagans' religion with abhorance, and they would cling to the Arab superstition as the Romans did to theirs. So they refused to change, and preferred to leave the country.

One of the strangest pieces of bigotry is that a degraded religion makes the owner think himself superior to others; the real christian humbleth himself.

The Hindu by its castes, and there are several, they take their caste by birth, and cannot change, either above or below; one caste is distinguished from another by the dress and they are taught to have as little to do with another caste as possible instead of loving each other as brothers.

Some are Phariahs or degraded, who are below all caste. Strange as it seems to us, these people think or did think, that christians are beneath them; outcasts or infidels, polution to eat certain meats. That infatuation cost England a large war with the East Indians in 1857, known as the Indian Mutiny, brought by the Indian soldiers, having to put the cartridges in his mouth while loading that had been greased; the same infatuation fired the Indian at this simple thing as we find many things do the Catholics; this is about as silly as not eating meat on certain days and no doubt where the Romanists copied this custom. It is none of Christ's ordinances.

Human religions are bred in ignorance, and yet it puffs up and gives self-importance; not one of them could tell you why, from the

Roman pagan to the Indian. A few days since a young lady, a Catholic, in speaking to the writer, hardly knowing what to say, asked unthinkingly (it being St. Patrick's day) if he had "celebrated." She was asked who St. Patrick was. She answered at once, "I do not know." And these poor people are led from custom to do, to live and die, without knowing.

The Mohammedans are very bigoted. A few specimens will suffice.

A young christian groom in the service of a Turk, being about to be married, had the imprudence to dress himself for the occasion, in certain colors and articles which the Turks jealously appropriated to persons of their own religion, and his bride in gay colors.

They proceeded to the christian cemetry, outside of the town, where, in the absence of a church, marriages were celebrated.

While the service was proceeding, several armed Turks who had accidentally appeared as spectators, were observed to collect some wood and kindle a fire. As soon as the ceremony was finished, they seized the unhappy pair, hacked the girl to pieces with their yatagans, and having half murdered the man, they burnt him on the fire they had prepared, declaring to the affrighted assembly (who being unharmed were helpless) that they would thus treat all Ghiaours, who dared to presume to wear clothes such as the Turks or Moslem.

At Mostar, the governer's Cavas, or body servant, was walking down the main street of the town, when an unfortunate christian working in his shop, and who chanced not to see this functionary, did not raise his hat in respect as he passed. The Cavas passed on a few yards, and turning back drew his pistol and shot the christian dead on the spot. It was nothing usual.

The christian is forbidden to celebrate the obsequies of their departed, and the following is the specimen of the forms of burial certificate given to the christians under the sacred law of Islam.

We certify to the priest of the church of Mary, that the impure, putrified, stinking carcase of Sardah, damned this day, may be concealed under the ground.

The Roman Catholics are just as bigoted, are forbidden to inquire or speak to christians on religion. The priests are afraid of discussion and affect a superiority or heap insults; the favorite one is heretic. One most singular thing is, all they have is so holy! be it ever so wicked.

The pope is holy; cardinals the same, also priests.

They have a holy church, holy water, saints, their meetings are holy, holy cemetry, what makes a cemetry holy? holy inquisition, very much so! but let us give a picture of holiness, in the sixteenth century, the date at which we are writing, and of pope Pius IV, the persecuter of the Netherlands.

The soldiers of the pope fell on the small city of Orange, laid siege to it, and carried it by assault.

"Then were committed" adds the chronicler, "such frightful atrocities, as make the hair rise on the head, at only reading them.

The soldiers and monks forced the citizens to mount on the top of the houses, and to throw themselves down on pikes, halberds and swords; they hung old men and children to the hooks in the chimneys, roasted them by a slow fire, cut off slices of the flesh, and ate them before their victims were dead; they mutilated the men.

The young women of extreme youth, they thrust into their bodies poles of enormous dimensions, which tore their bowels.

Those who made any resistance were pittilessly murdered, and then exposed in the public places entirely naked, with ox horns thrust into their body. Finally these Satellities of pontifical tyranny in their execrable fury, assuaged their lubricity on boys scarcely ten years old, and when these unfortunates had been tortured by this horrid outrage they fastened them to the racks and larded them while alive with pages of the Bibles of Geneva, as you would do the flesh

of pork or of birds." L. M. De Cormein's His. of popes, vol. II, page 236.

One more—this little bit of pastime is by the next holy pope, Pius V.

"His holiness though freed from the enemies of Caraffa, gave no relaxation to the executioners of the holy office; he fell upon the heretics, cast them by thousands into prison, and even wished to preside over the executions.

Among the examples of the ferocity of Pius, the historian Volatteran cites the case of a young woman, who had been denounced by the spies of the inquisitors, for having aided the flight from Rome of one of her sisters, who had embraced Calvanism. This unfortunate female was torn by night from her family, and without any regard to her state of pregnancy, was plunged into a dark and infected cell, where she was delivered of her child from fright.

In the morning the cruel Pius brought her before his tribunal and, without being moved by the protestations of innocence and the prayer of this unfortunate woman, he ordered the monks, who filled the office of tormenters, to do their duty.

Three Dominicans then seized her, tore off her clothes and left her entirely naked, then they bent her body on the rack, fastened her feet and arms to cords which were retained to the wall in iron rings, and drew her with so much violence that her delicate and weak members were cut to the bone.

They then inflicted on her the torture of water. But after she had swallowed eight whole measures, she vomited it up with torrents of blood and fainted.

His holiness then ordered the executioners to apply plates of heated brass to the most sensitive parts of her body, and to light a fire under her feet, which recalled her from her swoon.

Finally as she persisted in her innocence, they took her down from the rack and carried her back to her dungeon, to her child,

who had died from cold, whilst they were torturing her; she herself died the next day.

Pius, having discovered that she had been falsely accused, contented himself with restoring her dead body to her family."—L. M. De Cormein's His. of Popes, vol. II, page 240.

We begin where we left off, at the time Charles V gave orders to the people in the low lands to change their religion or leave the country.

About 100,000 succeeded in reaching Africa, others took up arms, and great numbers were slain: some remained and feigned the religion, and learned the Spanish language, but were ill treated; there seems to be no generosity among pagans. Here in America, Roman Catholics are allowed to live in peace, and no one interferes with their religion. The Protestants do not believe in it, more, they know it to be wrong, and yet they do not persecute or murder them for religion's sake; they have the same privileges as others, but they are not content with equality, nothing short of being masters content them; they must rule or ruin. They have had the same privileges in all christian countries, but have always kept up the same intriguing spirit, always unsetting the calm that christianity brings, and our eyes are being slowly opened to the fact that we must take the helm in our own hands or we shall be wrecked. But to return—The loss of the Moors was a great blow struck at the prosperity of the nation, and the Emperor, tired of wars and cruelty to the Protestants, gave his power over to his son and retired broken in health and disappointed in nearly all of his plans, and so enters a monastery; and after a few years dies on the 21st of September, 1558.

His son takes the throne as Philip II; he had been living with his wife, the queen, in England for a number of years, and had come in contact with men of liberal but determined spirits—men of thought. Despots hate thinkers, men so different to the cringing Spaniards; he found the English Parliament firm—would not give

way. Protestantism was changing the people; they no longer believed in the one-man power, or in the divine right of kings, and he went back to Spain to impose on the Spaniards, things that would no longer be tolerated in England.

He found Bibles had been sent over the country, in the Castilian tongue, and were in the families of the nobles and the middle classes; this was a dreadful heresy, and he at once set the inquisition to work, to root all this evil out; by the horrors of this institution he banished the Bible and Protestantism from Spain. The freedom of thought he had witnessed in England, he at once destroyed, and sent his country back to the barbarism, she has not to this day fully recovered.

The Moors that remained in Spain pretended to be Catholics, still they followed their own religion. He made an order to change their language, and ordered all their children to be sent to the Spanish schools, and even to give them Spanish names; he persecuted them in all ways, so that the Moors took up arms and murdered the Roman Catholics in their immediate neighborhood.

This brought on a civil war, which lasted four years; the Moors were almost exterminated, but how much blood and treasure did it cost Spain, as well as the rest of her best people?

It would seem almost impossible for any country, not actually slaves, to sink lower than this Spanish people; severe laws had been made to suppress Lutherism, both by the Emperor and Philip, and the despotism was felt by all.

The one leading idea seemed to be, to force Roman Catholicism on the country; the welfare of the people, their success in commerce, was nothing compared to this. Phillip II seemed to be a man of one idea, and that the success of his own superstition; to depopulate the country was nothing, compared to this insane movement.

There had been a partial cessation of this bloody work for a few years during the infirmities of the Emperor, but now it breaks forth with fresh fury.

Death everywhere; 'twas death to have a prayer meeting in your own home, death to read the Bible, death even to speak about it, death to have a Protestant book in your possession.

You must not doubt the holy fathers' integrity and holiness, you must not doubt transubstantiation, in fact you must be next to a fool, to live at all, and the Spaniards groaned under these oppressive laws; but so much more did the people of the Netherlands, who had a different spirit to the Spaniards.

They had not been reduced by this most degrading of all religious popery; they had, most of them, been pagans, until they became Lutherans.

Mohammedan pagans are bad enough, but do not equal their Roman brothers.

No wonder they were rebellious when a son or daughter, or wife, or husband, sister, or friend, was buried alive before their eyes; and this was one of the holy laws, but it increased Protestantism, for they saw young women, ordered to be buried alive, going to the grave as to a bridal party, with such happy faces; this only increased their admiration for a religion that could sustain all under such circumstances.

This ought to have softened the hearts of the persecutors. Something must have changed the spirit of this most bigoted king, either the fear of the threatened insurrection or the effect these open executions had on the population, for in many cases he changed the mode of burning at midday, to that of drowning at midnight, and in the prison. This was a device of his own invention: They fastened the prisoners' head and knees together with a rope, throwing them in a cistern of water, kept in the prison for this purpose.

It is a fact, these people under such circumstances, will worship God with great constancy; at first they would meet in all kinds of places, in caverns, in the woods, or anywhere, to get away from the spies that were always watching, to lay fresh reports, to make fresh victims; but this seemed only to make them bolder, for they

came out in the open air, had field preaching in numbers from 5,000 to 10,000, and during this increase of worship the people were drawn into the offices of this cursed inquisition. Their fate and tortures unknown. Despotism had such a firm hold that these bloodthirsty creatures of the inquisition often killed for pastime or revenge. Here are a few cases:

A carver named Rochus, who lived at St. Lucar, in Spain, and whose principal business was making images of saints and popish idols, becoming convinced of the errors of the Romish persuasion, embraced the Protestant faith, left off carving images, and for subsistence, followed the business of a seal engraver only. He had, however, retained one image of the Virgin Mary for a sign, when an inquisitor, passing by, asked if he would sell it. Rochus mentioned a price, the inquisitor objected to it, and offered half the money. Rochus replied, "I would rather break it in pieces than take such a trifle." "Break it in pieces!" said the inquisitor, "break it to pieces, if you dare." Rochus, being provoked at this expression, snatched up a chisel and cut off the nose of the image.

This was sufficient. The inquisitor went away in a rage, and soon after sent to have him arrested. In vain did he plead, that what he defaced, was his own property, and if it was not proper to do as he would with his own, it was not proper for the inquisitor to bargain for the image in the way of trade. Nothing, however, availed him! his fate was decided. He was condemned to be burned, and the sentence was executed immediately." Fox's Book of Martyrs, 102.

A Dr. Cacalla, his brother Francis, and sister Blanche, were burned at Valladolid, for having spoken against the inquisitors.

A gentlewoman, with her two daughters and niece, were apprehended at Seville on account of their having apprehended the Protestant religion.

They were all put to the torture, and when that was over, one of the inquisitors sent for the youngest daughter, pretending to sympathise with her, and pity her sufferings, then binding himself with a solemn oath, not to betray her, he said, 'If you will disclose all to me, I promise you I will procure the discharge of your mother, sister, and cousin, and yourself.' Made confident of this oath, she revealed the whole of the tenets they professed, when the perjured wretch, instead of acting as he had sworn, immediately ordered her to be put to the rack, saying, 'Now you have revealed so much, I will make you reveal more.' On her refusal, however, to say anything further, all the prisoners were sentenced to be burned, which sentence was executed at the next Auto-da-Fe." Fox's Book of Martyrs, 102.

"The keeper of the castle of Friano, belonging to the inquisitors of Seville, happened to be a more humane character than is usual with persons in his situation.

He gave all the indulgence he could to the prisoners, and showed them every favor in his power, with as much secrecy as possible. At length, the inquisitors became acquainted with his kindness, and determined to punish him severely for it, that the gaolers might be deterred from showing the least trace of that compassion, which ought to glow in the breast of every human being.

With this view, they superseded him, threw him into a dismal dungeon, and used him with such dreadful barbarity that he lost his senses. His deplorable situation, however, procured him no favor, for, frantic as he was, they brought him from prison, at an Auto-da-Fe, to the usual place of punishment, with a sambenitor (or garment worn by criminals) on him, and a rope about his neck.

His sentence was then read, that he should be placed upon an ass, led through the city, receive two hundred stripes, and then be condemned six years to the galleys.

The unhappy, frantic wretch, just as they were about to begin his punishment, suddenly sprang from the back of the ass, broke the cords that bound him, snatched a sword from one of the guards, and dangerously wounded an officer of the inqisition ; being overpowered, he was prevented from doing further mischief, seized, bound more securely to the ass, and punished according to his sentence. So inexorable were the inquisitors, that for the rash effect of his madness, for which they were themselves answerable, four years were added to his slavery in the galleys.

A maid servant to another gaoler, belonging to the iniquisition, was accused of humanity, and detected in bidding the prisoners keep up their spirits.

For this heinous crime, as it was called, she was publicly whipped, banished from her native place for ten years, and had her forehead branded with red hot irons, with these words, 'A favorer and aider of heretics.' " Fox's Book of Martyrs.

We could fill our pages with such cases as the above, only more disgusting in the mode of execution. Surely a people that would plan, execute or even look on with indifference at these unmerited sufferings, must be calous indeed; the enemy of our souls must be in their hearts, and it is not confined to the better people, but the Romanists also had to suffer persecution. How should we like to go back to such a degrading state of things ? Oh, that is impossible, say you ; we are so free, and besides, the Romanists are not like that to-day, they are a different people. Oh ! are they ? don't give them too much power, or you might suddenly change your opinion. They have not changed much in Spain.

'Tis true the Government is more tolerable and allows more freedom of religion than formerly, but that has been forced on them ; they did the same in France and Germany at different periods, but revolted when it suited.

The priests in Spain oppose everything in the way of reformation; all the good has been done by force of circumstances.

Public meetings are being held there, and a great many are being converted. The schools have been opened for Protestants and others, but the persecution is beyond description; some new effort is made every day to frustrate the work.

The children are watched going and coming out, priests one day and ladies the next, and they accost the children on their way to school, or on going home, trying to proselite and win them over to the schools, that have been opened in opposition to the Protestant schools, about the same as they are doing in America; how strange they should all at once find out that children want schools.

The following is from the Christian of London: "Spies have been sent to the meetings, and, indeed, we wish more would come; even Father Bocos himself, and hear the prayers offered for our opposers, and get good to their souls through the word.

The teachers have been told, as they walked along the streets, that they ought to be hanged for teaching the children lies, and the children, that the Protestants will soon be dead."

We are told that at a recent service at the parish church, the priest reproved the parents, who send their children to the Protestant schools, like Senor ——, who lives at ——, naming a respectable person, whose child attends the boys' school, and concluded by taking a kind of oath of his congregation, that they would remain faithful to the Roman Catholic faith to the end of their days, and that they would be enemies of the Protestants.

So in Spain they cannot murder in the good old way, but they go as far as they can, and tell their flocks the good old day of the inquisition will soon return. Well, they have not changed much, the only change is the force of circumstances.

In 1559 Philip appointed his half sister, Margaret, Duchess of Panama, Regent of the Netherlands, and he now prepares to put

in force the plan he has long been wishing for—the extermination of the heretics in the Netherlands. Henry II, of France, had made known Philip's intention to William of Nassau, Prince of Orange, one of ths great men of the low countries. William was at that time a Catholic, but was not so bigoted as to join in the plot. Philip now gives fresh orders to the inquisition to proceed with more vigor against the heretics.

The Prince of Orange, who was Governor of Holland and Zealand, became the champion of the Protestants, and refused to allow the people in his provinces to be burned, and his example was followed by other governors. Many of the Flemings left the country, still further impoverishing it, and the country was at a great pitch of excitement. They petitioned the Regent, stating their grievances, and the burning of heretics was changed to hanging—how kind. And these ungrateful people did not even seem content by such a mode of exit, and so the unconquering spirit of Ishmael burst forth, and in less than a week, put a stop to at least four hundred of these so-called churches, with their contents, all destroyed. Then the Regent gave way to the only thing popery respects, force, and granted to the Protestants permission to worship in their own way. This was in 1566.

Philip was very angry when this news reached him, and at once prepared to carry force into the low conntries.

The Prince of Orange had had his opinion changed regarding the Roman Catholic religion; he afterwards became a Protestant, but he now tried to mediate with the King, but failed and so left for Germany with a number of the Flemish nobles. So fades away the best friend these people had, and the king, whose chief business it seemed to be to murder his own subjects, sent in 1567 an army of Spanish troops to crush what was called an insurrection brought about by his own inhumanity, and all the time urged on by this so-called Vicar of Christ.

The King sent the Duke of Alva at the head of this army, and an association was formed at Brussels, known by the christian name of the Council of Blood, and then went on the holy work of shooting, hanging, burning, beheading, and the Duke of Alva was engaged in this holy occupation for nearly six years, and boasted that in that time he had destroyed nearly 20,000 heretics. In 1568 the population of the Netherlands was sentenced as heretics by the inquisition and the king; their property confiscated, the king's treasury made rich. But the people! Oh! how about the people? Why, they were driven to starve in the woods; those who could, left the country, the once flourishing towns were now deserted, many of the men's hearts became hardened, and they turned Pirates whose cruisers filled the sea. The Prince of Orange at this period made an attempt to raise an army to help his countrymen; not succeeding, he withdrew into France and joined the Huguenots.

A retribution overtook the Spaniards by the Flemish cruisers, who prayed on the Spanish commerce; this was stopped by the Queen Elizabeth, so one of the Flemish captains went to an island in Zealand, captured Brille, its capitol and made it his home for privateers: a revolt in the northern provinces against the Spaniards, ended in the Dutch republic being organized on the 15th of July, 1572, and William of Orange became chief magistrate of Holland, Zealand, Friesland and Utrecht, with the title of Stadtholder.

The Duke of Alva now makes war upon the southern provinces, and reducing them to submission, some towns were given up to massacre and pillage, the inhabitants going through horrors too dreadful to mention.

The northern provinces under William of Orange remained firm and unconquered. But in the winter of 1572 and 1573 the Duke tried to capture the Dutch fleet, which was frozen up in Amsterdam, but which was prevented by a Dutch force on skates.

Harlem was attacked and heroically defended, but it had to surrender, and they put to death several thousand citizens. City after city had to defend themselves from this council of blood with great loss.

The Spanish soldiers mutinied from want of pay, and they begun plundering. Antwerp was sacked for three days with a loss of about 10,000 of its citizens. All this did not subdue the Protestants, but it caused them in 1576 to combine for self protection, and to expel the Spaniards, and establish themselves so that the king would keep his hands off their religious matters.

And now his most Catholic majesty, finding he had raised a storm he was unable to subdue, descends to the usual plan of these despotic rulers, by offering a large reward for the murder of the prince of Orange. The Prince charged Philip with having previously done the same thing.

On the 26th of October, 1581, the state's General proclaimed the Duke of Anjou sovereign Lord of the Netherlands, and renounced their allegiance to Philip of Spain.

Holland and Zealand was secured to the Prince of Orange at last, after several attempts to assassinate the Prince of Orange; it was accomplished by one, Balthazar Gerrard, who was put to death by the Dutch.

This was a great blow to the republic, still the struggle was carried on by his second son, Prince Maurice, who became his successor at the age of eighteen; his elder brother was a prisoner in Spain. In 1585 Antwerp was taken by the Prince of Parma, after a most desperate struggle, and extraordinary defense; the generals of Philip had succeeded in keeping the southern provinces, and banishing the Protestants from that part, but this was done at the expense of the prosperity of the country. The Catholics remaining, found themselves financially ruined. When this Philip came to the throne, the Netherlands were in a most flourishing condition, making seventeen

provinces in all, and large and small towns and villages to the number of about one thousand, many of them walled, and all this commercially ruined, to carry out the insane idea of setting up the idolatry of popery.

As we look at this king from this distance, his whole reign appears more like that of a madman than anything else; he was the most cruel bigot for a king, we can find in history; he lived to be hated by all, his whole policy brought loss and ruin to this country, and he was the dupe of many, particularly of his fellow monster at Rome and who ordered all this butchery. But did this stop the march of christianity? No! it went on, and will go on to confound its enemies. All this king did was a failure.

That Armada, known as the invincible, ended at the bottom of the ocean; this one thing ought to have opened his eyes, and shown him he was fighting against God, but he was so wrapped up in his own immensity that he could see nothing unless he viewed it through his own superstition; he spent large sums of money on his fleet, and it was truly a formidable affair for England; had he landed, the carnage would have been dreadful.

He was hated and ridiculed by the pope, who had offered him so much money, to be paid after the success of this expedition, and offered with the intention of never paying. Some may say such a statement as that requires proof. Well, then you shall have proof, if history is proof.

"We now speak of Pope Sixtus V. At the time he was exciting Philip of Spain to take a brilliant vengeance against Elizabeth and England, a numerous fleet had already collected in the ports of Spain, and only waiting for a signal, to set sail for England; that signal was the assassination of Elizabeth; a Jesuit named Ballard had induced a young gentleman named Babington to do the job; this was known to the pope, Philip, and others, and the fleet was

waiting until this was accomplished And let me say here this same pope, while encouraging all this villany, had, with a number of cardinals undertaken to revise the Bible.

The above plot was discovered and the conspirators executed, together with Mary of Scotland.

There was one thing that still delayed the sailing of the fleet, and that was for the pope to make a cardinal of William Alleyn, a traitor, who had sold himself to Spain, and also the promise of the money.

So the pope sent for Alleyn to come and receive a cardinal's hat from his hands.

He appointed him also as legate to Spain, and to hurry up the armaments against England, he also sent a secret treaty, in which he entered into an obligation to pay a million of crowns as soon as the Spaniards were in possession of a single city of England.

Philip accepted this, and doubled the number of ships, and added fifty thousand men to the troops, and then named it the Invincible. for the conquest of England. One more thing the king wanted to make all sure, and that was for the pope to issue an excommunication against Queen Elizabeth, which was done by the pope and all the cardinals framing a bull too long for us to publish.

It was worded as such things usually were, calling her an usurper, a wretch, encouraging all the assassins of England, and elsewhere to murder her, and deliver her body to the holy iniquisition as a heretic, and anyone doing this holy work should not only receive large recompense in this life, but in the life to come, the glories of heaven.

We shudder as we write this blasphemy, especially when we think these wholesale murderers were at the same time soiling the word of God with their unclean hands, pretending to revise it.

This terrible bull was published in the ecclesiastical states, with tolling of bells, and by the light of candles. At Madrid, they dressed the chapel of the palace of Escurial in black, and followed by all

the grandees of his court, caused the anathema pronounced against the Queen of England to be read by the nuncio. This bull also gave the crown of England to Philip." L. M. de Cormein's His. of Popes, vol. 2, page 262.

Well, you say this only offers the money to Philip: it does not prove he never intended to give it. Well, then, we will go a little farther.

"The Queen of England had sent an ambassador to Rome, named Carey, and on his hearing this bull publicly read, he naturally supposed his business was over in this quarter, so he prepared to leave Rome for England, when he was sent for to attend a private audience at the vatican. Sixtus delivered a long discourse on the necessity under which sovereigns were, of disguising their thoughts, and acting contrary to their sentiments.

He renewed his protestations of friendship for Elizabeth, and told him to write to the queen, to place himself in a state of defense against the attacks of Philip, adding that after having exiled the Spanish wasp, by putting the Scotch prostitute to death, she ought from prudence to guard against being stung, or perhaps killed.

He continued that his title of pope compelled him to take part with Philip, whom he mortally hated, and that he was desirous of treating him as she had treated Mary Stuart.

He affirmed to her that the succors he had promised were in reality illusory, since they were reduced to the gift of a red hat to a stupid lord, and a ridiculous excommunication, which the queen could readily return in her capacity of popess, and as for the million of crowns, he was only bound to furnish them six months after the capture of some considerable place in England, which the queen could certainly prevent.

The conference having terminated, he sent to Carey a very circumstantial note as to the plans of Philip, the state of his army, the character of his generals, and the cause of the expedition.

He recommended to him to transmit it immediately to his sovereign, and to recommend to her to strike a sudden blow on the low countries in which symptoms of revolt were manifesting, whilst Spain was solely occupied with arming against Great Britain, and when the fate of the Armada was known, and Carey read to the pope his dispatches, he said to Cardinal Montalto, 'Rejoice, for the Kingdom of Naples is ours.'" L. M. de Cormein's His. Popes, vol. 2, page 263.

If Christ had appointed a vicar on earth, would it be for such work as this? Nothing could convince this man Philip he was wrong, for the next year, 1595, he was preparing another Armada for the conquest of England, but a combined English and Dutch fleet spoiled his hopes once more, in the harbour of Cadiz, by defeating it, and capturing the town.

Again, in 1596, he collected a fleet for the same purpose, and it was lost by a tempest.

And in 1598 this man died, after having held the helm of the country for forty-two years. His son ascended the throne as Philip III, who continued his father's policy of destroying Protestants, and in two years he commanded them to leave Spain.

Now begins another exodus of between two and three hundred thousand.

Many try to get to Africa, France and other places; the losses are frightful by starvation and other ways, the commerce of the country again feels the loss, and it went on the sliding scale towards ruin, under the different kings.

They lose Portugal, Gibraltar and other places including her West India colonies, until she takes the isolated position she lies under to-day. Peace, plenty and power, were given her by a kind providence, but she refused it for a criminal shadow, and to-day, like France, nothing but that Protestantism which she fought against

will restore her. And the next exodus or repentance, will be we hope, the enemies of Christ, that led her into all this horrible crime, and which has clung to her, like a pestilence—how the words at the head of this chapter, must strike these evil doers, when their conscience awakens, in this life, or the next, but we leave them.

CHAPTER X.

SCOTLAND.

"Be ye strong therefore, and let not your hands be weak, for your work shall be rewarded.
For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them, whose heart is perfect toward him."
II Chronicles, XV, 7, the same, XVI, part of 9.

IN commencing our remarks on Scotland, we again repeat, our book is not a history of any country, excepting as it relates to the reformation.

We select the reign of James IV, 1513, now at war with England, under Henry VIII.

James entered England with a splendid army, but did not succeed, and lost his life at Floodenfield, together with the flower of the Scotch nobility. His reign had been popular and prosperous, and the doctrines of the reformation, had been introduced into Scotland. The clergy begun the usual persecutions, but did not succeed.

The printing press was introduced by Walter Chapman, and the approval of the king.

His son, a child of two years, was made king as James V, under the regency of Queen Margaret, and the Duke of Albany, high admiral of France, who was very unpopular, both with Scotland and England, and in 1522 Henry of England demanded his dismissal,

and the French alliance with Scotland to be discontinued. We might say here, this alliance was a constant source of war between the three countries.

The pope and his representatives, were continually setting up strife between them. It gave him fresh power, and this has been one of the great weapons of this so-called church, to foment strife in most cases secretly, and then to gain by coming in as a mediator, appearing to cast oil on the troubled water, but always leaving some loop hole open for future contention.

This demand of the king brought on a border warfare, until the regent left for France.

Protestantism was making great headway in Scotland, but greatly persecuted by cardinal Beaton and others, who again brought about a war between England and Scotland.

The Scotch king in 1542 sent a large army to the borders, which was badly beaten at Solway Moss on the 6th of December; at this time the king was expecting a male heir, but received news of a daughter being born unto him; this greatly disappointed him, and with the disgrace of his army, 'tis thought he hastened his death which took place 14th of December, 1542.

This king had been a faithful follower of the Roman Catholic church, therefore persecutions of the Protestants went on in his name.

Cardinal Beaton was determined to break up the heresy if possible and a great many martyrs were made.

We can only publish a few of his cases of cruelty. We give here, one that stands out more prominent than the rest, with its sickening circumstances at the scaffold.

This man, Patrick Hamilton, a great preacher and reformer, was trapped by the greatest treachery, by the bishops and priests, headed by Cardinal Beaton.

We give the scene at the scaffold.

He now ascended the pile. The executioners drew an iron band around his body and fastened him to the stake.

They piled up the fagots and put a bag of gun powder amongst them to make them ignite. "In the name of Jesus," said the martyr, "I give up my body to the fire, and commit my soul in the hands of the Father."

The torch was now brought. The gunpowder was exploded; it shot a fagot in the martyr's face, but it did not kindle the wood.

More powder was brought and exploded, but without kindling the pile.

A third supply was secured; still, the fagots would not burn; they were green. Turning to the deaths man, Hamilton said, 'Have you no dry wood?' Some persons ran to fetch some from the castle; the sufferer all the while standing at the stake, wounded in the face, and partially scorched, yet, giving no signs of impatience or anger.' So testifies Alesius, who says, 'I was present, a spectator of that tragedy.'

Hovering near that pile, drawn thither it would seem, by some dreadful fascination, was Prior Campbell, he was one who betrayed him. While the fresh supplies of powder and wood were being brought, and the executioners were heaping up the fagots, Campbell, with frenzied voice, was calling on the martyr to 'recant, heretic,' he shouted, 'be converted, call upon our Lady! only say: *Salve Regina*.

'If thou believest in the truth of what thou sayest, replied the confessor bear witness to it, by putting the tip of thy finger only in the fire, in which my whole body is burning.' The Dominican burst out afresh into accusations and insults. 'Depart from me, thou messenger of Satan,' said the martyr, 'and leave me in peace.' The wretched man was unable either to go away or cease reviling.

'Submit to the pope,' he cried, 'there is no salvation but in union with him.'

'Thou wicked man,' said Hamilton,' 'thou knowest the contrary, for thou toldest me so thyself, I appeal thee before the tribunal seat of Jesus Christ.'

At the hearing of the words, the friar rushed to his monastery; in a few days his reason gave way, and he died raving mad at the day named, in the citation of the martyr.

Patrick Hamilton was led to the stake at noon; the afternoon was wearing away, in fact it was now past sunset. These six hours had he stood on the pile, his face bruised, his limbs scorched, but now the end was near, for his whole body was burning in the fire.

The iron band around his middle was red hot, and the martyr was almost burned in two.

One approached him and said: 'If thou still holdest true the doctrine for which thou diest, make us a sign. Two of the fingers of his right hand were already burned, and had dropped off.

Stretching out his arm, he held out the remaining three fingers till they too had fallen into the fire.

The last words he was heard to utter were, 'How long, O Lord, shall darkness overwhelm this realm; how long will thou suffer this tyranny of men. Lord Jesus, receive my spirit.'" Rev. J. A. Wylie's His. of Protestantism, vol. 3, page 477.

The death of James V introudces to the world the ill-fated, but beautiful Queen Mary of Scotland, who was now under the care of her mother, Mary of Lorraine, the second wife of James V.

James Hamilton, the Earl of Arran, was chosen regent. Henry VIII tried to force the Scots into a treaty for the marriage of the young Queen Mary to his son Edward, Prince of Wales, and so unite the two countries; this only ended in several invasions of Scotland, to the great loss of the latter. Several hundred villages, churches and other places were burned by the English, but by the aid of France, the young lady, Mary, was taken there, and the English retreated from Scotland, and a peace was made in 1550.

For several centuries the Roman Catholics had great power in Scotland, all the human elements were suited to its success; the greatest of all was the deep ignorance of the people; the contentions between England and Scotland weakened the Government, and it was just where the pope wanted it to be; they kept it always at the boiling point, ready at any time for strife, therefore the people had no time or inclination for improvement, and were kept in ignorance. The nobles were divided into clans and factions, the poor held their lands under their chiefs, and were at their disposal, so this country at this period, was in an inflamable state, always ready for an explosion. That state of things gave the papists great power, and they, with their usual greediness, got possession of about half of the country, and put such burdens on the other that the people groaned. The papists do not seem to have as much discression as other people; they might be sure that, putting the last straw on the camel's back, it would either break or burst, and then with such a plucky, spirited people as the Scots are, these high-toned bishops and Abbots would have to look out for themselves. The Romanists had the mastery of the country, all the offices of the state, secretaries, generals, judges, ambassadors; they led the armies and tried all the cases. Protestants would be likely to get small satisfaction, on going before a pagan judge, in such times as those. The people groaned under the taxes, most trades were taxed to support this already over-rich church, there were tithes and many other things to raise money to build handsome cathedrals, abbeys, convents and monasteries; they had a large surplus always on hand, while the people were, in many cases, destitute.

The Church of Rome has had always some pet nation to give the offices of the different countries to; at this time, in Scotland, it was the French; when England once took stock of this matter, they found the Italians had possession of everything; they have had some

country, at all times, to do their murdering work; it is called upholding them, or the secular power, and they give what do not belong to them, namely, the offices for their pay. The Austrians, the Spanish and others have had their turn, but these nations have given the pope the cold shoulder, and they now put their favors on the Irish, the only country left they can depend on, and these, although too small for real help, are large enough to create illfeeling, so we find, here in America, the Irish have the offices, and not only that, but popish laborers are given the work, belonging to the corporations, in preference to the Protestants. This is brought about by putting their own people in office.

Are you already slaves, how much longer are the Americans going to sit quietly, and see their inheritance taken from before their eyes, and like the Spaniel, lick the hand that holds the whip? Is this the same nation that had its origin in the New England States?

How easy it is for an almost invisible foe to set one nation against the other. Men trained on the Jesuit principle, living together, and who appear very circumspect, and take no apparent part or interest in any particular thing, and yet these are the ones who are always working for the one object, namely, to stir up strife among the nations; they have been educated for this particular business; at the time we are writing, there was a great hatred between the Scots and English; the same spirit is abroad to-day; the Catholic Irish are being fermented with hatred against Protestant Irish, Scots, English and others, and by whom? By the same people. And the Scots did not learn to love the English until their eyes were opened as to the cruelty and bigotry of the Roman church.

During the reign of James V, Protestantism had made great headway in Scotland, and many were publicly burned for being heretics, by the Roman Clergy. Many of the Scots were uneducated, but they had within them that instinct of right and wrong, and they

could not see how one set of men could take to themselves the right of dictating to another, particularly in such a cruel manner of fastening a man to the stake, first rendering him helpless, and then setting fire to wood or fagots under him; not for any wrong he had done, but because he wanted to rise with the God-given instinct, to a height above that which these persecuters ever attained. It did not require much philosophy in such an intelligent people as the Scots to see this.

They had just witnessed the burning of one of the preachers of the Gospel named George Wishart; this and similar executions was chiefly the work of Cardinal Beaton, and some of Wishart's hearers gained admission to the castle he lived in, and in revenge, murdered the Cardinal, and such things as these set the nation thinking; there were at this time a great many refugees crossing the border from England, and the people compared notes, and the Scots saw popery was far more cruel in England, under Mary, than in Scotland, and a great deal more hated. The Scots sympathized with these new comers in their misery, and each day gave them more strength and determination to root out from Scotland this worst of all heresies, popery.

It is strange how long a nation will put up with an evil. Staggering under the load, and yet remaining to a certain extent patient, until it becomes to glaring, and then they seek for strength in union, and on discussing the subject daily, they begun to see the troubles of the past centuries had come from this source; their eyes are being opened to the wholesale robberies in the sacred name of religion, and they now see religion has only been used as a mask to carry on their deception; they not only see the country taken possession of by this foreign army of priests, friars, nuns and others too numerous to speak of now, but that they have become slaves, in order to keep up in extravagant style and pompous living these locusts, feeding on the fat of the land, while themselves and families have scarcely enough

to susist on; they now see the wars are kept up in order to distract the nations, keep them poor and their thoughts on their supposed enemies: they now see these nations would have lived in peace if this church, the maker of strife, had not raised enmity between them and thus kept their minds away from their own wretched condition.

These facts being now surely fixed on their minds, this determined people set about in earnest, to pull down the miserable structure the Roman papists had built, and set one up after the pattern of the apostles, Jesus Christ being the great High Priest. So in 1557 they bound themselves by a covenant to stand by each other in pulling down this Roman Catholic church in Scotland, and to establish the true religion of Christ, which had been blotted out by this Roman church. This movement gave them afterwards the name of the Covenanters.

This was one of the most prolific ages that christianity had seen. The voice and power of God was abroad on the earth.

Those countries that had virtue enough to listen and adopt the word of life have since then reaped a rich reward; never since the days of the apostles, had God raised up such an army of true men to fight this Anti-Christ.

There were such men as Luther, Calvin, Zwingle, Knox and a host of others, sufficient to have sunk this resurrected imposture forever, but the world was not as yet ready, and the cup of iniquity of this so-called church was not yet full. The people of England and of course Scotland, were kept back by the very man that could have set such a good example for the world.

And yet his actions in driving the pope from there, closing up the monasteries, together with the extraordinary progress of Protestantism in Europe, gave the Scotchmen such a desire to rid the country from this popish evil, especially as the character of these seeming saints lay open before them, that they lost even common respect for these disguised pagans.

Scotland had never had, up to this time, such peace as she has since enjoyed in connection with England, but she must show herself to be worthy before that peace would come.

Nothing but a nation determined to be free could have signed such a covenant, as did this people. In it, they renounced the pope and his dogmas, and the all Glorious Bible, the word of God, was set up in his place. This was the casting out of Satan and putting on Christ. At this time the Queen Mother was regent, coming from the family of one of the greatest haters of Protestantism in France, the Duke of Guise. The young Queen, with the usual duplicity of this church, was now in France, having her young mind poisoned with the doctrines of popery, and having such companions as the Queen Mother of France, and Diana of Poitiers.

The Scots were only waiting for some fresh outrage, or some overt act, to make them demand a reform in the religion of the country. This opportunity was soon given.

The Catholics never like any one to repent—if they do, they assail them in every possible way—persecution, stinging reproaches and even forcing parents to disown their children if they attempt to clear themselves from the idolatry of the popish religion; they follow with hatred any one seeking relief, even their popes are not exempt. We have had a few instances of popes desiring reform, but their lives were made short a few days, or weeks, after making known their desires; their bodies have been found full of dagger holes, or the poisoned cup, has done its work, and a more congenial one elected.

'Twas so in Scotland; an aged priest had reformed, therefore he must die, and so Walter Mill, in 1558, was burned as a heretic, and this was the ground for the lords of the congregation, as the Coventers were called, to make a demand of the regent for a reformation of the religion of the country. This aged priest, for he was 82 years old when executed, had once been a papist, but having had his eyes

opened by the Word of God (the Bible was now all over the country) and the baptism of the Holy Ghost, he went forth and preached the word of life, and for which he was burned to death.

And so the demand was made for a reformation of religion. The regent, in answer, summoned some of the reformed preachers to a privy council.

There were other causes determined the lords for a reformation beside the cruel case of the murder of a man of 82 years of age.

On the death of the late king, a plot was discovered, under his sanction, of a second Bartholomew; Cardinal Beaton had, with the king, determined to murder all the Protestant nobles, nearly one hundred in number, and after that, no doubt, a bloody persecution of the lower order. It seemed Providence prevented it. The army of the country in such disgrace, and weakened by the great loss, that shortened the life of the king and the exposing of the plot, by papers being found on his person showing that the nobleman chosen for regent was one marked down for slaughter.

It was found that the war had, as usual, been instigated by the priests, and it was proved it was done for the purpose of keeping any refugee from coming from England to sperad the doctrine of Protestantism any further. This is the work of the vicegerent of Christ—to set men murdering each other—no matter how; war, or anything else, as long as it is done.

Still things had turned out different from what the pagans expected; the king dead, a Protestant made regent, Cardinal Beaton dead, wholesome laws passed, the most important of which was, the Parliament made it lawful for the Bible to be read in the people's own language, and in almost every gentleman's house it might now be seen, as well as in a number of the houses of the poor; this was a great boon to the country, and a corresponding check to the pagans; this was dreadful heresy, so the grey friars thought, especially as the Word of God was being preached openly.

There were many causes that determined the lords to make the demand for a reformation in religion, but the mother of the young queen was now regent, and, of course, under the hands of the priests, so the application was refused, and in its place a mandate was issued for the forcible suppression of the reformation.

No one was allowed to preach, or take the sacrament from this date. This order was not kept. Up to this time the Queen Mother had been dissembling with the lords, but now she comes out in her full character. She is encouraged by the persecutions in Spain and France, and the promise of French soldiers for her assistance, so she boldly outlawed the preachers she had cited to the council, and also John Knox, who had just landed at Leith on the 2d of May, 1559.

The presence of John Knox gave fresh courage to the country, who begun to preach as soon as he landed, exposing the pope and upholding the gospel.

The hypocrisy of the Queen Mother was now plain to all, and it set the iconoclasts to their favorite amusement, and they begun to break the images in the churches. The monasteries, being in such bad repute, were also attacked. The lords, as well as Knox, tried to prevent this, but it was of no use, the iconoclasts had begun, and must finish their work, in the destruction of these houses of ill-fame, for the whole country was full of reports of the horrid lives of the inmates of these places.

And so the Queen Mother collected an army with the intention of laying waste the City of Perth, but she found the reformers ready to meet her, and she patched up for the time being a false peace, and reformers found they gained nothing by waiting; on the contrary, the best men of the country were being wasted at the stake.

Knox begun now to preach in earnest, and it fired all Scotland; he also exposed to Elizabeth, who was now Queen of England, a plot of Spain and France, to invade England through Scotland, and

to destroy the Protestantism of both countries, and to put Mary Stuart on the throne.

Elizabeth sent the necessary help, and at the same time, Mary of Guise, the regent, died.

The French troops had left for France, and the government was now in their own hands, and the pope's Satellites were sent from Scotland; they copied England in abolishing the mass, and made it a severe penalty, even to be present at such a service, and Scotland rose up a new country in 1560.

The young Queen of Scotland had married Francis II of France, but he being now dead, she determined to return to her native country.

Here was a fresh danger to the reformation. Mary had been educated amongst the worst of all bigots, the French, and in the stirring times of the prosecutions in France, including the massacre of Saint Bartholomew, and she could not believe in any religion but the pagans, she was young and beautiful, and lent towards the reformed party from policy, but attended mass by permission in her own private chapel. This gave great offense to the reformed preachers, who considered it an abomination and polution.

She married her cousin, Henry Steward, Lord Darnly, July 29, 1565, and Mary soon got tired of him. She took into favor, her secretary, David Rizxio, an Italian, who was murdered on March 9, 1596; 'twas thought her husband was in the plot, through jealousy. She was also delivered of a son on the 19th of June, at the castle of Edinburg, who was afterwards James VI of Scotland.

Her husband fell ill of the small pox and was removed to a house in the suburbs of Edinburg.

This house was blown up by gun powder on the 9th of February, 1567, and Darnly killed.

It was thought Bothwell did this murder with the knowledge of the Queen. Especially as she married Bothwell on the 15th of May,

1567, who procured a divorce from his wife in order to marry the Queen.

A short time after some letters were found that implicated the Queen. Many doubted their being genuine.

The nobles took up arms against her, and she was taken a prisoner to Edinburg, afterwards to Lochleven Castle. James VI was now the king. The Earl of Murray was made regent for his nephew. The Catholics still hoped to make use of Mary, and a battle was fought at Langside on the 13th of May, 1568, and Mary's forces were defeated. She fled to England, and was kept prisoner by Elizabeth, until her execution, but Scotland was saved to the reformation.

Who but the enemies of the welfare of mankind can look at these events that happened in Scotland during the trying years without being thankful to that providence who guarded and snatched the country from the paws of the Lion. When we look at the danger that threatened her, the combination of power arrayed against her, the intention of France and Spain, urged on by that wicked man, the pope at Rome, to conquer the country in the interests of popery, and how near it was realized at the time of the Queen regent, the Mother of Mary, to fill Scotland with French troops, and with them to begin a massacre of the Protestants; here do we see the finger of God, and the realization of his words, "one shall chase a thousand, and two put ten thousand to flight." And this was greatly assisted by that one man God sends on the scene, filled with the fire of his love and an earnest faith in his promises; his zeal fires the whole country.

This man had been sent by the Catholic party to the galleys of France, and by this means they thought to disgrace him and render him useless; but man proposes and God disposes; he was held in reserve until the day was propitious, and comes at the right moment to the utter discomfort of his enemies. What makes this man so powerful?—We allude to John Knox—was it his great eloquence?

Not altogether; that was much, but it wanted something else; we find great speakers everywhere, and frequently they accomplish but little; they expose themselves; their bearers can see they are speaking for a party, and not from the heart; they lack what John Knox was full of; he had the fire of God within! And what gave Knox this divine life? Oh, my readers, just listen, and try to get the same power. It was faith in God! He knew God!! He never doubted him; he knew the cause must be won by faith!! Faith first, and God would supply the means.

And so the souls all around him were animated as one man, and Protestants of Scotland caught his fire, and as their spirits went up, so did fear take hold of the enemies, and God removed, by death, those who would impede his cause; first the king, then the regent, Mary and the rest.

Elizabeth was now on the throne of England, so the pagans lost their hold of both countries.

Had Scotland been lost to the reformation, to what a low depth she would have sunk.

Whenever we think of the Covenanters of Scotland, although they are still called fanatics by a certain party, our hearts should go up in grateful remembrance of their faithfullnesss in the hour of need.

Oh, that Ireland would become wise in time, and get rid of this disturbing element among them; we should then hear no more of these troubles that fill our daily papers, for then she would rest in peace, and be no longer the battle ground of this expiring, so-called church.

In reviewing the reformation in Scotland and England we find the time had come when this work was o begin to throw off the deadly Leprosy of sin, forced on her by this so-called Catholic church.

We say begin, for we think the times we have been writing about, was only an initial work, the commencement of the great reformation, and there was so much rubbish to clear away, and it

made so much dust and confusion, that the visions were clouded; the world has had rest since, and when, as we believe, the next move takes place, it will be done more effectually, as the ground is now ready for the new structure.

We have read the opinions of learned men on the above subject, and they say if this or that or the other thing happened, it would have been different, treating it all as a matter of chance. Some say if Knox had not been there, the whole thing would have ended in failure. Why, God sent him to do his work, and he, like Pharaoh, was raised up for this particular purpose, his baptism of sorrow fitted him, it ripened his natural determination; he was sent to help the work already begun. The Bible has fortold this worse than Apostacy and has given it its limits; that, we believe was the first shaking; the next we hope will be final.

We cannot too highly praise John Knox, but he was Knox of the sixteenth century; the next one will be suited to his day, as Knox was to his.

We do not say he will be a Scotchman, but we believe he will be a general reformer and as Luther drew all the continent on his side, so we hope all the world will rise to crush out this worse than Apostacy.

Some writers treat this subject in a wholly Philosophical way, so do we, but a philosophy in connection with the hand of God, we do not believe in human reason only, we say the difficulties were so great and the world so hedged in by this power of darkness, that human aid was not sufficient to escape the various traps set for its ruin, especially with so many willing to be caught. And again many say, this so-called church suited the times, that we repudiate; had it not been in existance, a better and a more perfect church would have served God instead of Satan and the greater part of the wars, misery and darkness the world has suffered, would have been spared to mankind.

A great writer has also said of Queen Elizabeth, "She only had for her friends, the reformers in Scotland, the Huguenots in France, the insurgents in the united provinces." We ask who else could she have? since the Christian world was divided between pagan and Protestant; 'tis a wonder she had them, seeing every man's life hung upon his profession, and since the difficulties were so great, we will say in the language of Shakespeare, "There is a divinity that shapes our end, rough hew them as we may."

When God sends a man like Knox to do his work, and that man puts implicit confidence in His protection, I mean what I say, that man's life is immortal, until his work is done. Just understand me, this is no loose statement. All the enemies, seen or unseen, cannot hurt a hair of his head. See the first reformers, beginning from Wycliffe, Luther, Calvin, Zwingle and others, with the enemy, like a roaring lion, urging on his hosts of assassins to destroy them, and they, calm and quiet, resting in faith, the apparently only unconcerned ones of them all. How Secretary Maitland and the pupil of Catherine de Medica, Queen Mary, tried to send him to the stake at the council, but he was spared. Some writers say if Scotland had been sent back to popery, she would be a worse country, with a soil less fertile than Ireland is to-day; we know not how that would be, but popery has that tendency wherever it is: we do insist on the fact that those who God inspires with this courage, and who accept it without a doubt, the powers of hell against him cannot prevail. Jesus was himself once in the same position—let us take his own words for it. The Jews had tried to stone him in Judea, but he escaped out of their midst. Then his friend Lazarus died, and he said, "Let us go into Judea again." His disciples say, "Master, the Jews of late sought to stone thee, and goest thou thither again." Jesus answered, see John II. part of 9, "Are there not twelve hours in the day?" and what did he mean by this? The same as he meant in another place, when he said, "My hour is

not yet come." He must work his full 12 hours, or the time appointed; until that was done his life was in the hands of God, and so it was with all who put their lives in his keeping.

We have, in another chapter, noticed the miserable death of some of the popes, kings and emperors. Very few of those who persecute God's people die well. This, we should see, is the case with the majority, if a record was kept of all, high and low.

We have also spoken of the security of Luther, to his last moment on earth, and his happy end; he trusted God and lived in peace.

This faith is repeated in the life of John Knox; his spiritual eye was always on God; he had only to look to him when uncertain how to act, and his answer came, as no one but a man accustomed to communion with God understands, he lived and took God, through Christ as his general.

A nod from Wellington, Grant, or Napoleon, would be sufficient, when there was not time for regular orders, and they would know their generals' mind at once.

So does a man that trusts God; he looks and asks, and the answer comes at once—in some short word, such as, fear not—and he knows at once; he is walking and acting as God wishes, and all fear vanishes—God takes it away. This is no creed, written by ecclesiastical councils, but the experience of faith in God, by his children. And so Knox lived to the end, still trusting, and those who witnessed his last moments, testify to its peaceful and happy termination. How different with his enemies, and God's?

We pity poor Queen Mary of Scotland; she was, unfortunately, taught and spoiled by the Roman Catholic church, and her head paid the earthly penalty. She had the knowledge that most of her advisers, including the popes, the French court, the Scotch, or all those who plotted with her against Protestantism, met with death, either by the rope, axe, poison, or in some other dreadful way.

How true the words, "Blessed is the man that puts his trust in God." And again, the words, "he maketh the wrath of the wicked to praise him," this was exemplified in that opposite character, Henry VIII; his strength was the virtue of the English people, and so was enabled to make himself master of the church, not from any love to God, but to suit his own lusts and pride of heart. Contrast him with the noble Scotch, who loved the pure religion because they believed it to be of God. Conscience with them was everything. They first made themselves acquainted with the truth from the Bible, and then nothing short of a clean Scotland would satisfy them. Jesus was their high priest, and their church, or Kirk, was perhaps as pure and humble as the churches in the primitive times, and which they made their model. God blessed them in those days, and their descendants are being blessed in all countries, by the increase of the Presbyterian churches.

We have yet one more sound of praise for the determined Scotch.

James VI of Scotland became king of England, and the church of Rome sent their tools, the Jesuits, to fill his mind with the great importance of the divine right of kings, and that he could not rule a country as it ought to be ruled with a church free from the thraldom of a kingly head, that is to say, these people had become free to worship God without a king or pope to dictate, so these Jesuits filled his mind with hatred for the country that dared to boast of a John Knox, a man who undertook to speak to the queen on the subject of religion.

He was no longer in Scotland, but had the resources of England on his side, and he left the Scotish Kirk, and became the ruler of the church of England. His mind was inflamed against the Scotch peers that once held him in check in Scotland by the influence and bad advise of these Jesuits sent to corrupt him by the Roman church. He became determined, if possible, to force the Scotch people to establish

the church of England, with bishops at its head; this caused great discontent in Scotland.

The bishops were badly received, and found great difficulty in collecting the revenue for their support.

Some laws were passed to regulate the communion, and to enforce the confirmation of children. The Scotch would not conform to these despotic measures, and so the law was not generally observed.

Such was the state of things when King James died, on the 27th of March, 1625, and his son Charles I became King of England and Scotland.

This king had even a greater idea of the importance of the king's prerogative than his father, and was determined to make the Scots conform to the standard of the church of England.

Severe laws were passed to bring into effect this measure, and the Presbyterians were greatly incensed; they partly submitted under protest for a time, but in 1637 a riot took place, and the Dean and Bishop of Edinburg were driven from the church. And now the Covenant was again signed by all, high or low, and in 1638 they received the name of Covenanters, and after a stormy time, amid proclamations and threatenings from the king, the obnoxious laws were repealed, and the Scots retained their religion without interferance from king, pope, or any other enemy of the real church of Christ.

Still the danger was great; the pope kept the countries at war, and after the execution of Charles I, 1649, the unsettled state of the country under Cromwell, the death of Charles II, and the throne of England being occupied by James II, who was a bitter enemy to Protestantism, and more so of the Presbyterian form, he made great persecutions against the Covenanters, who were treated brutally.

This king tried to bring back the popish religion into England, until William of Órange was invited to claim the crown, and James II left the country, and William and Mary became King and Queen of England and Scotland, which was a great gain for all, especially for the latter country.

God made England and Scotland the greatest nursery of his restored church, the church that had been in the wilderness, as long as the power of Rome lasted; at this time the Huguenots had been almost destroyed; that monster Philip II had ruined Spain and many of the German places had lost their first love under persecution, but England with Scotland stands forth as the bright spot of the world, and by their means the Colonies became Protestant, and God has poured down, since then great blessings, upon the country. No wonder Rome hates her, and is always setting up some one to vilify her name and character, and after all these years of separation from Rome, we find this same country being pursued by the same old enemy, only in another form. She is like the Chameleon—can change her color. No stakes to-day, but they will return if popery is not mastered.

The writer has at this moment, two subjects before him, one of which is a book, the other a newspaper, the year 1891. The book is from England, the newspaper here; they are both the outcome of the same system, and the thought comes, he can use them in this chapter to advantage.

In the newspaper it says, a bishop of this Roman church is going to spend here $100,000 to realize the ambition of his life, namely, to build a Theological Seminary, for higher Theological study. Just let us repeat the words, *higher Theological study*. And then remember it is for the study of the same popery that has blackened the pages of history, and which, nearly the whole of Europe is trying to shake off to-day.

Could not this money be put to a better use?

The book is entitled, "Darkest England," and can we not charge this papacy with a great deal of the evils spoken of in that book?

What has made England dark: is it not the want of true religion, and did not her people groan for centuries for freedom to choose her religion? And the only, only answer was the stake. And after

Henry VIII threw off the head of this spiritual slavery, and after many reforms in the church of England, do we not find the same evil being again introduced by the ritualism of this church, the heads of it being split up into high and low church? Where does Christ divide his church into different classes? His religion is for the poor, the poor in spirit; where is the room for these poor creatures to hear the word of God, that have no place to lay their heads, excepting the cold streets, while the preachers with livings that will be a load to carry many of them down, are contending about higher Theological study, and bringing the church again in to the hands of the enemy? Some of its preachers are pagans in disguise, and whose object is to bring the country back, through this church, to the religion of the dark ages. Protestantism believes in educating the millions, popery loves ignorance.

Booth, in his book, page 44, says, "How can we marvel if, after leaving generation after generation to grow up uneducated and under fed, there should be developed a heredity of incapacity, and that thousands of dull-witted people should be born into the world, disinherited before their birth, of their share in the average intelligence of mankind?" and then he says, on page 45, "The difference between the method which seeks to regenerate the man by ameliorating his circumstances in order to get at the regeneration of his heart, is the difference between the method of the gardener, who grafts a Ribstone Pippin on a crab apple tree, and one who merely ties apples with a string, upon the branches of the crab.

To change the nature of the individual, to get at the heart, to save his soul, is the only real, lasting method of doing him any good. In many modern schemes of social regeneration, it is forgotten that it takes a soul to move a body, even to a cleaner sty, and at the risk of being misunderstood, and misrepresented, I must assert in the most unqualified way, that it is primarily and mainly for the sake of saving the soul that I seek the salvation of the body."

Yes, first of all, save the soul, and in the writer's opinion, that is the highest theological study; of course, he is not at variance with theology of the right kind—taken from the Bible.

The statements in General Booth's book, no one who is actually acquainted with London can disbelieve; still, there are thousands living there who are as ignorant of these facts as if they never heard of the place. They ride, whirl, dance, drive, dine, wine, church away their time, and know nothing about the suffering poor, and would be horrified if they came in contact with one of these poor creatures.

And yet they have charitable hearts, and would give a helping hand willingly to cases of distress; but the trouble is they know nothing about such cases.

And who ever, before Booth's time, brought forth such a vast scheme for the welfare of mankind. The destiny of the people are, or ought to be, the consideration of the living church of the God?

And now let us ask, what church has ever brought forth such a scheme before?

The Roman Catholic church, when it had control, thought more of burning the bodies alive, than looking after the comfort of the poor, more of hiding and misinterpreting the Word of God, and living luxuriantly and unrighteously, than of bettering the people's condition.

One may say, why, there never was such a condition before. We answer, this is the first place heard from, and London being the largest city in the world, it furnishes its largest quota.

No man, unless he has spent his time investigating these things, could have the knowledge to write about it; some may partly know, but be indifferent, or not take it to heart sufficiently. Supposing Paris or many large places were heard from; we know from experience the term, "darkest," would equally supply. We ask, who is responsible for these things?

If there is any virtue in a church, or churches, is this the best fruit of eighteen hundred years' growth, or can we not produce, in the next twenty or fifty years, a better state of things, by having a real reformation, and clinging altogether to the Word of God ? The old system of playing with religion will not do any longer.

It will not do to cry shame of the Londoners, or New Yorkers, and then to find we have the same things going on in our own city. If we are satisfied our skirts are clear, then we may cast the first stone.

This book is written for no other purpose than to show up the evils of the pagan church, and this is partly a digression from the Scottish history, but as we are in for it, we may as well go a little farther.

Is there not a great lesson to be learnt from these things ? If we believe the world is left entirely to itself, and that God has allowed the people to do as they please, why, then we can go on as we have been doing ; but if he has left the welfare of the world to his church, would it not appear, by his raising up another branch, namely, the Salvation Army, that he is not satisfied with the work that has been done, and that the Protestants are in some measure to blame ? A word to the wise is sufficient.

And here let us say, no Christian will deny, the Salvationists are a part of the church of God ; in some places they have lost ground, and we may not like their tactics, but listen to their doctrine ; do they not preach the Word of God? and have they not reached souls that would have been lost without them ? Is not the good they have done, by following the outcasts, acceptable in the sight of God ? And what church has such a record of love as we find given to the founders of this army ? to General Booth, and to his partner in life ; can we anywhere find such a spontaneous love from hearts that have been benefited as was shown at the funeral of the wife and helper of the General ? Over twenty thousand followers, calling her from the bottom of their hearts, mother !

How different to the execrations of Romanists, sometimes, on the death of their popes, occasionally dragging the diseased body through Rome, and casting it into the Tiber.

We hear of nothing to equal this lady's funeral, excepting in the case of Jerry McCaully, in New York city. These tributes from the poor in spirit teach a great lesson; they come from hearts feeling they have been neglected, but know not who to blame. Now they have been drawn by love, in a loving manner, and this is their method of expression. Could not all ministers be loved in the same way? If not in quantity, at least in quality. We laymen ought to look into our hearts for the answer. As a rule, the evangelical ministers do their part well, but as Jesus said to the church at Ephesus, "I have somewhat against thee." I believe that applies to most of you, for not first making yourself fully acquainted with the history of the Roman church, and then educating your people on the subject. The greatest weapon for safety, to any country would be to teach all children, and with no exception, the history of the popish church. It would vanish before this, like snow in the noon day's sun. It would be the most effectual way to counteract the evil teachings of the Jesuits. Oh, what a howl we should hear from the vatican.

But to return to the subject of building a seminary for perpetuating the religion of popery. Is the money well spent? When done, will it solve the problem of vice and misery, poverty and irreligion of the people? Did the Church of Rome ever make such an effort for the people's good as Mr. Booth is doing? They spent money lavishly to enslave the heart to their system; money is of no consequence when put into large buildings, but has experience shown this to be of any practical benefit to mankind, would it raise up from the gutter a Jerry McCaully, or any of these thousands of lost souls that are to-day in all of our cities, reduced almost below the help of even such men as General Booth? We find in the history

of the Roman Catholic church, that when they wanted to increase the piety of a country, they made some new buildings, or added one or two feast days, or fast days, also saints, to an already overburdened list, and that seemed to be all they knew as a remedy against such evils as Mr. Booth speaks of, for nations have boiled over in their misery many times before to-day.

No, the building of such places only helps to make more of the people that would prevent such men as General Booth from doing good.

Who are they that are found in all countries, making disturbances at meetings opened for the purpose of saving souls? The answer is, nearly always, Roman Catholics. The writer has been at such disturbances, and has noticed, if they were not always members of the Roman church, they were of the lowest kind, led on by the papists. I should be sorry to make a statement I could not prove outside of my own experience, so let me ask my readers, who are these I copy from, in this morning's paper, January 12, 1889, and headed, "A disgraceful exhibition?" Judge for yourselves.

"BRUSSELS, January 11, 1891.

The opening of a new hall by the Salvation Army in this city today was the occasion of a disgraceful exhibition of rowdyism by a crowd of roughs. An elaborate programme had been arranged by the Salvation Army leaders for the dedication of their hall, and a large crowd of interested spectators was present.

While the services were in progress, a mob proceeded to interrupt the religious exercises.

When the Salvationists started a hymn, the mob responded with the 'Marseillaise,' or a comic song, and after futile efforts to restore order, the army retired in disgust."

The paper did not state where this Brussels was situated, so we concluded it is the one in Belgium, and that it was French Catholics who were disturbing the meeting by their singing the "Marseillaise." Still, other proofs can be found; we could give scores of

such work, but one or so will do. We now copy from Edith O'Gorman's Book, page 210. This is in Protestant England.

"At the conclusion of the Wednesday night's lecture, when we left the hall, we could scarcely reach our carriage, because of the hundreds of papists who, as usual, were assembled in mob force.

As soon as we succeeded in entering the cab, it was rapidly driven away in the direction of our hotel, followed by crowds of shrieking papists. Although the cab was being driven away at a rapid pace, one ruffianly coward had the audacity to thrust his hideous face in through the open cab window, in order to see my position in the cab, so that he could take a deadly aim at me, which, as soon as he had noted my position, he threw with all his brute force a large iron chinker, weighing over two pounds, at my head. Providentially, I had just at that moment altered my position by reclining back in the carriage, therefore the heavy clinker grazed my nose." Then, on page 213, "Ariving in Tyldsley, we found a very large and rough crowd of papists, who had followed Rev. J. Crook to the station, and were awaiting us with the desire of manifesting their spite in the usual cowardly manner.

But whatever vengeance they had intended to wreak on us was frustrated, and frightened out of their cravenly hearts, before the imposing array of such a numerous company of stalwart defenders of the peace. It was truly amusing to see the fear and dismay expressed in their faces.

While shirking away they gave expression to their surprise, in the characteristic style, as, 'Begorra ! she has brought plenty of bobbies to defend her ! ' 'Faix, she travels with a strong body of guards.' 'Och ! the crather ! but the company of peelers will not save her ! ' 'Never fear, but we'll get at the ———, bad cess to the bobbies,' &c., &c."

Now let us change the scene to Canada.

"HULL, Ont., February, 12, 1890.

A small band of Protestant Evangelists from Ottawa, some twenty in number, including four or five women, some time ago announced that they would hold evangelical services in Hull, which is inhabited almost entirely by French Roman Catholics. They were warned that serious trouble would result, but in spite of the warning, visited that city, and begun religious services in a small mission hall. In another portion of the city, a crowd of the roughest characters in the city congregated and marched through the streets, armed with revolvers, shot guns, and all kinds of missils. The crowd increased in numbers with great rapidity until they reached the street, in front of the mission hall, where over one thousand people were crowded about the building, swearing vengeance on the little band inside. The police were powerless to disperse the mob. The mayor and two aldermen, who tried to address the crowd, were stoned and seriously injured. The appearance of one of the Evangelists at a window was the signal for a perfect storm of stones. A charge was made for the building, windows and doors were demolished, and the mob rushed in, firing revolvers and shotguns, and hurling stones. Six of the little band, including two women, were seriously injured. The rest escaped through a back window and beat a hasty retreat to Ottawa."

Does not this speak for itself? East, West, North and South, these people are led on by one spirit, to cling to evil and despise the good.

One of the favorite statements of this institution is to say, "If the priests or people are ever so bad, that does not effect the church, the church cannot help it." What stuff and nonsense. "Ye shall know them by their fruits." Can men gather grapes from thorns, or figs from thistles?

And do we want in our midst any more of this higher class of Theology that cannot produce anything better than this?

It may be said there are plenty of roughs that come under the name of Protestant; this may be, but do you find any such belonging

to our churches? No!! God's religion takes hold of the heart and makes men into new creatures, be they Greek or pagan.

We left off our remarks on Scotland at the time she had become free from the spiritual bondage; this was a necessity of their progressive existence; the difference of that generation was this—they knew their enemies from bitter experience, but the present race have it all to learn, unless they take for their guide the history of the past, and which is within the reach of all.

If you are careless and will not find out for yourselves, you may have to go through the same horrors as did your forefathers. May the courage, wisdom and piety of the present generation shield Scotland from such a fate.

CHAPTER XI.

CALVIN AND GENEVA.

"Let me die the death of the righteous, and let my last end be like His."
Numbers XXIII, 10.

IN our remarks on France, we spoke of one John Calvin, who was born on the 10th of July, 1509, at Noyon, in Ricardy, and who had to flee from his native France through the persecutions to the Protestants.

He was contemporary with Luther, and a vast host of reformers, whom God had raised up in order to restore the church of Christ that had been driven in the wilderness by the usurpations of the Roman Catholic church, so-called. And at the time we resume the thread of this great reformer's life, things were looking dismal for this pagan church. The world was beginning to taste the blessings of free speech, which had been so long crushed out.

Talented writers were sending their opinions broadcast over christendom, and this terrible monster at Rome found a power afloat beyond his ability to suppress. Still, he was determined to use all the power, cunning and cruelty at his disposal to carry out his purpose, and if necessary to destroy every man or woman that dared to have an opinion fatal to his satanical doctrines. Nearly half of Europe had determined to throw off the idolatry of popery, and embrace Christ's teachings from the Bible.

The papal church had been over twenty years trying to restore the power they had lost by every available means; deceptions, flattery, spending large sums of money, and where these did not succeed, the stake, and other cruelties; but to no purpose as far as they were concerned, for the converts increased, and the task seemed hopeless.

Yet, we know the determination of Satan, and he did not, or never will cease, as long as he can influence his human Satellities to assist in carrying on his evil work; at the time we are writing, we find him busy in the person of Cardinal Sadoleto, who is trying by soft words to undo, in Geneva, that which Calvin had so laboriously tried to achieve, namely, the reformation of that city. It had for centuries under papal rule, been one of the most tyrannical, impious, profligate, wretched places, and the religion Rome had taught it bore its fruits in gambling, swearing, card and dice playing, fighting, indecent shows and everything immoral.

The best people of Geneva had long groaned to lift its burden, and when the doctrines of the Bible had, by Luther and others, been sown broadcast, they partook of the blessings this word of God offered.

And God, at the right time, sent Calvin to teach them, and so he became their minister, dispensing the word of life, which was eagerly devoured, and a great reformation took place.

For a time things went on as well as could be expected; of course a city like that contained many that wanted to live as before; they had no desire to give up their sins, and therefore clung to the old Roman church, who is so liberal to all that have money to offer. That and the idolatry of transubstantiation brought on trouble which caused Calvin to leave, and they were again a flock without a shepherd. Still many had tasted the blessings of God's free grace, and conld not be easily drawn back to the toils; we now find this Cardinal Sadoleto trying to impose upon them once more.

This Cardinal had written to the Senate and people of Geneva, a cunning letter. Although it did not produce the effect desired, still they would like to answer it, and could not find one of their party able to reply.

Now they missed their champion. If Calvin was only here—but alas he was away.

But Calvin hears of this letter, and, unasked, replies to it, and soon kills all the fine spun arguments of the wily Cardinal, and the desire to have him once more amongst them increases, and so things are put in training order to have him return.

Many events have happened to the people of Geneva, of which it is not our purpose to speak, during the few years Calvin was away.

One great thing to him, he takes to himself a partner for life; one who, like himself, has the cause of God at heart, and assists him in his labors of love—and as such do we find him once more returned to Geneva.

And now commences his gigantic work; all power is now taken from the Roman church, and is given to a general council of the people. All ministers are appointed by this council and a code of laws are made to govern the city.

Very soon after his arrival, Calvin addresses a large body of citizens at the cathedral, on the awful state of the world; nations were tearing each other to pieces, which seemed to be a retribution to those who refused the word of God, and wished still to cling to idols.

It may be asked why can Geneva escape among all this strife?

This place was well adapted for defensive opperations, and the pope, as well as Europe, was too busy at this time to offer any very large aggressive demonstration; it must have been so situated with the lakes and mountains around it, that an army would have had with the weapons of that day much difficulty to take it; we do not

say it was impregnable ; a large army could, after a siege, no doubt, become masters ; but joined to its natural resources, were the arms of providence, which would not permit it to be disturbed. These places seem reserved by the hand of God, as the nursery of the real church of Christ, and do not these places form part of the wilderness spoken of by John the revelator?

The formation of England is on the same principle. An island, with the sea air always blowing upon her from every quarter, invigorating the constitution.

This island, together with Scotland, was chosen of God for the sheltering of Christ's church, and for the spreading of the Gospel to the uttermost ends of the earth ; for this she has been made great, and if she falls, it will be brought about by her neglect of duty in this respect. Her troubles are beginning, and date from the hour permission was given to Cardinal Wiseman to remain in opposition to the wishes of the people.

And so we find Calvin, shut in from the world, and yet able to open their gates to all fugitives seeking their aid, and to send forth messages of love and peace, encouraging others to go on in the mighty task of fighting this sinful and corrupt church as well as to build up the kingdom of our Lord.

And now for several years Calvin labors hard to complete the reformation of Geneva.

Wise laws are made for the governing of the city, and all based on the word of God ; nothing is done in a hurry, plenty of time is given for deliberation, and the whole of the people are asked to co-operate in the framing of these laws, so that Geneva becomes a miniature Republic. All former evil habits are suppressed.

Stated times on week days are appointed for the worship of God, as well as the Sabbath day, and everything is done to make the people happy, and all could co-operate in the framing of the laws and be interested in their observance. How different from the old

hierarchy of Rome, govenned by one man, who looked on the temporal or spiritual interests as nothing compared to his will, or the money he could fleece them out of. Compare the present state of things to the groanings of the people under the iron laws of this despotic church, so-called, and it will show what christianity was doing under Calvin for Geneva, and what it was willing to do for all the world, and what it will do when this tyrant is out of the way.

As the enemy of souls looked on the garden of Eden, with the purpose of introducing strife, sin and rebellion, so does this pope look on this now happy city, and begins to stir up in the minds of the adherentsof this church, the evil that has been kept in subjection, until now, under the government of Calvin.

These libertines had looked on with wonder to see the change from the old idleness, poverty, wretchedness and other evils, to the now happy homes, the busy workmen, the absence of crime, the schools, the arts flourishing under what Rome had stigmatized as heresy, the change was wonderful, and it had for a time restrained them, but now they wished to break the yoke, and they begin by disturbing Calvin in one of his lectures at the cathedral, by noise, laughter and a pretended disagreement among themselves.

We have met with such disturbers at meetings, particularly at gaol service; have seen men, no doubt prompted, in the midst of service bring newspapers or books out of their pockets and begin to read, showing their indifference; of course they were remonstrated with and had to put their papers down, or return to their cells; we have found out afterwards, they were always Roman Catholics.

It has been said by some writers that the Church of Rome has done its part in the formation of society. As it is constituted to-day, how can that be; do not facts deny such a statement, would not the people, if Christianity had not been hid from their eyes, have advanced to the present stage of intelligence many centuries sooner? Men have sought in all ages for improvement, but have been kept

back by circumstances; this is more true of the Christian era; whenever a desire for improvement has been felt, it has had to be stifled in the breasts of those whose aspirations led them on in that direction; they feared and was prevented by this so-called church; we take two cases out of the many, as examples; one is before us, in the City of Geneva; a grand movement is on foot to root out the evils, the fruits of past teachings, and they succeed beyond anything as yet brought forward, when lo! we see the old leaven at work, trying to pull down all the good accomplished, and bring back the same state of things.

The other case is England; almost at the same time do we find a a revolution got up in favor of the old popery that had been suppressed in the time of Henry VIII. The pope is now working through Queen Mary, in England, as he was through the libertines at Geneva, to destroy the good, and again set up the evil.

And is not the very same system working to-day, in most countries? in England, through her state church, in America, her politics, elections, and other things, and so she has poluted every nation that has allowed her to come within her territory. She begins humble and treacherous at first, but intends, if possible, to end as master.

Who were these libertines? we find them everywhere. In Roman Catholic countries they call themselves good Catholics for fear of the penalty of being anything else; they have no settled view of God, except as He dwells in everything; anything is God, the lower class, as a general rule, where they can with impunity, become lawless; they indulge in the lower passions and frequently talk loud about liberty.

The Roman Catholic religion gives them license by payment to live nearly as they please, and so they cling to it, in preference to being restrained by the true church. In free countries many do not

belong to any church; the better class are more orderly, and some connect themselves with churches because it is fashionable to be a church member.

It was mostly the lower class of this element that had now taken courage to disturb Calvin in the meeting above spoken of.

It says, in God's Word, Constantine should rule the nations with a rod of iron; that being the necessity of the times, so it was in the little republic of Geneva. A code of very stringent laws were enacted to keep the lawless in order, and both the upper and lower classes of libertines felt a great restraint and consequently hated Calvin as the author.

These people are nearly always the fruits of Catholicism. How can we expect anything else? the only thing that can teach them is taken away, the Bible, and they are told that popery represents Christ, and they see the bishops, priests and popes living such dissolute lives, oppressing them in every possible way, from thecradle, to, and beyond the grave, money, they see is their God, politics the ladder through which they climb into notice, preferment and power, and so their confidence is shaken in religion, or God; popery only dwelling in outward forms, it does not, like the apostolic teachings, bring them face to face with God, so they detest at last the very name of religion, and turn infidels, Pantheists, or both.

What a different life Calvin lead to the priests of the papal church; he was abstemious in all things, not making a God of his appetite's, he reduced the church to a system, the ministers were educated, and examined weekly, and sermons given by one and listened to by all, so that the orthodoxy could be maintained. No one could creep in under the pretence of religion without being at once discovered. This was becoming a model city, sending forth from its gates a law for the guidance of christendom, therefore it was important; everything amongst the church, ministers and members, should be pure and worthy of imitation.

This was a gigantic labor to perform, but Calvin was equal to the task, his eye was upon every place, sending forth messages of love and kindness, which could not have been done, to be appreciated, unless the fountain head was itself pure, and also known to be so.

Geneva was with some exceptions what the whole of christendom ought to have been if anti-Christ had not come in amongst it.

The Roman church looked on with rage and malice, and called this order confusion. The driving out of all the dens of iniquity, the rioting, the blasphemy, the drunkenness, idleness and poverty had been changed to industry and plenty, and schools of useful learning had been set up in its place, and this, the so-called church, called heresy!! Well!! Give us a little more heresy, it will not harm us, as the Church of Rome was litterally sent away, and had no word to say in the management of this place; it uses the only tools at hand, namely, the restrained, disorderly ones, and so we find them beginning to do their master's work in the disturbance of the meeting spoken of.

We feel some sentences that were passed by the council of two hundred against the frivolous inhabitants may have been severe, and yet Geneva was on its trial. A spirit of weakness at that time would have ended in the defeat of the Christians, and advantage gained by Roman Catholics.

Several evil proposals had been brought forward by the higher class of libertines and condemned, one of which was a community of goods, houses and person, but the authors were sent to prison.

Infidelity of the worst kind was proven against a late priest who had been somehow received in the council of two hundred, and and also treachery on his part, for which crime he was beheaded. He was about to deliver up the city to the duke; this was no doubt of the Jesuit type.

About this time one Michael Servetus arrived in Geneva; this man could not please Protestants, Catholics, or hardly anyone but infidels. He had forfeited his life under the popish laws, in fact a

warrant for his apprehension had followed him from Vienna to Geneva, but they refused to deliver him; he had written a book which contained Pantheistic doctrines, also denied the trinity, and that Jesus Christ was not the Son of God; before he became a man on earth, that he had had no previous knowledge of God; also other thoughts, fatal to the doctrines of the Bible.

It would not do to allow the introduction of such a creed in Geneva; it could not end there; but as all eyes were on that city any such doctrine would spread all over christendom, injuring the gospel of Jesus Christ and the apostles, but giving great encouragement to the many false creeds already afloat.

It is thought strange he should make Geneva his home, being the last place, with Calvin at its head, that such doctrines could be tolerated. Many think he was invited by the libertines and that he was with them to oppose Calvin, but whatever his views were, he had not time to mature them, for a complaint was laid against him, and he was arrested through the means of Calvin.

An indictment was first entered against him in reference to some statements made in his book, but afterwards a fresh indictment was preferred by the Attorney-General, of a graver character, charging him with being guilty of blasphemy, heresy, and offenses against society; there were several hearings before the case was decided, but at last he was condemned to be burnt alive, and his books consumed, which judgment was carried into effect on the following day outside of the city.

How this verdict of the Christians shows the danger of bad example; how contagious evil is; how easy to become harsh and imperious, living in an age of despotism.

We have often tried to realize what the civilization of a people could be that could order a man to die by crucifixion, as our Saviour died, to nail a man to a tree, and then leave him to die, as it were, by inches, or to sacrifice men in the arena, throw them to wild beasts.

to tear them to pieces, and sit and enjoy the dying agonies; this was one of the traits of the old pagans; they were eager for the sacrifice of blood, and the resurrected pagans, the Roman Catholics, partook of the same nature; they thirsted for blood, and to it must be added the horrid penalty of the agonies of burning, and this did not satisfy, so slow burning, with other luxuries, must be added to make the repast complete.

We suffer many things to exist in our midst, because it has become the custom, or otherwise we should not permit them; 'tis so with the saloon; it has been here from our birth; we have become used to it, and its deformities seem hidden; remove it for fifty years, and then if a man had the audacity to open one to sell his neighbor drink, to rob him of his money, and also of soul and body, methinks riding him out of the city on a rail would be the smallest immediate penalty.

We, in this age, are accustomed to pagan worship in the name of Christianity, and it has come on us by slow degrees, and so we permit it, and shall, probably, until it becomes too glaring; then we shall try to put a stop to it, but shall find it has so hedged us in that, like pitch, it will be almost necessary to tear off the skin before we can rid ourselves of it.

Evil communications corrupt good manners; any corrupt system amongst us reproduces its own likeness. It must have been so with the people at Geneva: they were so accustomed to these horrid burnings that they did not hesitate to order the same cruelty in the person of Servetus.

We do not agree with some writers, who say, Calvin labored to burn Servetus. Calvin worked for a principle—to defend the gospel—he had no right to look at the penalty that rested with the lawmakers; his work ended when the principle was defended If we should look at the results to the offender, we could never convict criminals. Such a writer as Gibbon, great as he may be thought

as an historian, was evidently not fit to judge the motives of a man like Calvin; he, Gibbon, was, to say the least, a skeptic, and knew nothing about the workings of a heart accustomed to communion with God.

It is also evident that Calvin tried to substitute the sword for the fire.

Of the two Greatest men on whom the reformation depended, one had gone to his reward, we mean Luther, and the directing of the church was now greatly in the hands of Calvin; we can hardly imagine the great task Calvin took upon himself; if it had been Geneva only, and that was immense, his labors would have comparatively easy; but all countries sought a correspondence with him.

We find him sending messages almost everywhere; to the prisoner in his cell, to the martyr at the stake, to Germany, France, Spain, England and other places; he corresponded with the Duke of Somerset, Lord protector of England, with the Primate, Crarmer, in the time of Edward VI, also the king himself; this young king had been brought up a Protestant, and gladly received the advice of Calvin.

A great deal of correspondence was answered, and many thankful hearts were opened to him, and bright prospects came from some parts, while from others it told of the stake, how many bright and useful bodies it consumed, how much opposition was brought to bear everywhere on these weak, and in some cases, helpless workers for the Lord. All this gave him great anxiety and must have worn out his poor body, but the Lord gave him daily strength, and kept up his heart by faith, and with all this he found time for sending well written and striking articles to the different publications of the day. Also his commentaries on parts of the old and new testament, and sending and dedicating them to the persons whom he thought they would most benefit.

Does anyone think he spent an idle life? troubles being mixed up with it all, one of which, and to him the greatest, next to the triumph of the Gospel, was the loss of his best friend, in the person of his wife.

And after the death of the young king, Edward VI, of England, and the dark cloud that came over her in Queen Mary's time sent her back to the horrors of popery.

Many a prayer went up to God in her behalf, from the heart of Calvin, whose prayers always reached the mercy seat, and after a time God in his mercy relieved England from her evil presence, and put in her place Elizabeth, whose young heart needed such advice as Calvin sent her, and no doubt helped her in the church management.

And then we find that zealous soul, Knox of Scotland; he had been to Geneva, and these kindred hearts met, and exchanged views, and strengthened each other; and no doubt the heart of Knox was fired by the experience of Calvin, and it bore its fruits in Scotland, so although Calvin was, as it were, shut up in Geneva, still his presence was felt in every nation in Christendom.

Some people may pass their lives without knowing or even suspecting the meanness of their fellow creatures are capable of, others may have witnessed it often in their experience.

In some cases it is only necessary to go into some town governed by a clique, and oppose their favorite dogmas or politics, and then you will see what human nature is capable of, even in this year of our Lord, 1891.

Such a clique was trying hard to rule Geneva, and to break down all the good Calvin had done.

Calvin had the knowledge of the fact of his being hated by this clique, the Libertines; they would gladly send him forth again, and have the field to themselves, so they annoyed him and his party in

various petty ways; they could not withstand them to the face, so they would obstruct the public walks, and make course remarks as any of them passed; also creating disturbances in the streets at night after partaking too much of the cup, and singing obscene songs, mixing with them the songs of the Gospel; this was the forerunner of a great trial for Calvin.

Many will say these were not Catholics that made these disturbances, but are they not the same people as call themselves by that name in countries where it is dangerous to go by any other? And they acted out the tactics of Romanism in trying to suppress the preaching, and also to get up a mob to massacre those who had taken refuge in their city, and were compelled to flee from their own towns from persecutions of the Catholics.

All this was added to the already burdensome life of Calvin, still, providence watched over the city and confounded the conspirators, and brought many to trial, some of which went through the death penalty, others were banished, and some made discretion their part of valor, by leaving the city, and so peace was once more restored to Geneva.

What a grand and noble instinct God has implanted in the human heart, the love of country. Calvin was in Switzerland, yet his heart went forth in love for his native France; had he remained there, he might have lost his life among the many victims to this tyrannical power that he would not shrink from; but his life was spared, and he watched over the Protestants in France, sending them advise and building them up in the truths of the Gospel, so that about this time, nearly half of France was Protestant. And so he continues doing battle for the Lord until the day arrives when he is to preach his last sermon; he is taken in the pulpit with a severe cough and spitting of blood, and all that see him go down the stairs, which is done amid great silence, and occasional sobs, feel he has spoken his last words to them from that sacred desk.

Still, he lingers for a few months, and gives all the opportunity of bidding him farewell. His old friend Farrel has the satisfaction of clasping the hand of clay once more, feeling assured in a very short time they will meet on the other side.

A gloom was over the hearts of all the reformers in and out of Geneva; every country was interested. Even Rome looked on, but with different feelings. She dared to call him her enemy, and in doing so, condemned herself. She merely thought his death would end the battle, at least in Geneva. What ignorance of the divine principle of the religion of Christ? Is God so weak that one taken away should end his cause? Calvin will live in the hearts of the people. His beautiful writings will live until the bones of the popes have long gone to decay; yea, they will live long after every vestige of popery, we hope, has faded from the earth; nothing of it left but its detestable history.

And now on the 27th of May, 1564, God took him to himself; he died with the word of God in his mouth, certain of a glorious resurrection and an abundant entrance into the kingdom of God; he was comparatively young, barely 55 years of age, but what a lesson to most of us, when we take into consideration the amount of labor, on this side, he performed in those few years?

CHAPTER XII.

HUNGARY AND TRANSYLVANIA

"God hath made man upright, but they have sought out many inventions."
Ecclesiastes XXIX., 7.

THE Magyars or Hungarians, a tribe of men coming from Asia, were, as their history shows, naturally religious, as far as to them the light appeared, for in first settling in Hungary in the ninth century, their religion was idolatrous. Mars was their principal deity.

They worshiped the earth, fire, the sun, moon, also a goddess, Rasdi.

A little before this time, Charlemagne, it is said, introduced, not without bloodshed, christianity into Germany, which must have been popery, mistaken for christianity, for this king was a Roman Catholic, as his securing the states of the church to the pope proves.

This soon spread into other places, such as Bohemia, Prague and also into Hungary, mixed up with the true religion of Christ.

The King Ladislas, having attacked a large plundering horde of men, at the River Tenies about 1091, took all captive, and gave the prisoners the choice of embracing what he called christianity or death; they chose the former, and became a part of the kingdom. This king died 1095, and during his reign, pope Gregory VII had made Stephen of Hungary, and his son, saints!! And now another

pope causes the costly and ridiculous form of canonization to be again performed in the behalf of this king, entering him on the calendar as a saint!!

These ceremonies are very profitable to the popes; they bring in immense sums of money, besides impressing the superstitious with a certain degree of awe for the supposed power this so-called church has received.

This, like all the rest of their power, is only a deception, but these were some of the means by which the kingdom of Hungary was partly brought into this church; we say partly, for Hungary was never wholly won over to the papacy; they had a preference for the Greek church. So at this early date religion was mixed up with the true gospel, and the idolatrous rites of the papacy.

What an awful responsibilty the papacy assumed? Had they not interfered with them at this, and other times, this would no doubt have been one of the brightest spots on the earth, for they were never wholly deceived by the papacy, as their history shows, and there being so many of the princes willing to teach the people the true gospel.

This country was not deceived like others in Europe, when the pope first invented the wars of the crusaders, the first of which was in 1096, and it was not until 1217 that Andrew, the king of Hungary, took the lead, and during this interval history is full of designs of the papacy to bring this country under their sway. With some they had succeeded too well, as their abject ignorance proves, but He, whose eye runneth all over the earth, had also raised a witness for himself in the person of Peter Waldus, who, driven from his native Fraace, settled in Bohemia, and from which place he sent men to preach the gospel in Hungary; and we find about 1176 many clinging to the true gospel of Christ there, some of which had taken refuge from the fury of Rome. These are the people we

have given a small description of in our chapter, under the heading of the Waldenses.

So about 1176 a large number of refugees begun to flee here from the stake and other methods of destruction; they came from all parts, France, Spain, Italy and other places and here they were protected from that monster, Innocent III, who had taken the name of the Vicar of Christ, and who was making a hell of Europe, in pursuing the saints of the most high God.

This country was making stirring times for the pope, for thousands and thousands of Greeks publicly left the Roman church.

The pope at this time made a demand for all the heretics to be destroyed or handed over to the tender, loving mercies of this most Holy church, but the king refused, and so the religion of Jesus Christ spread over the land, but the Roman Catholic bishop, fearful for their cause, demanded in about 1228 of the pope, the newly invented inquisition to root out all this heresy. Andrew II had left his son in charge of the kingdom when he went to fight in the holy land, and had also farmed out its revenues to the Jews and Mohammedans, who so oppressed the people that some in desparation went over to the papacy, and when the king returned he found the country almost ruined, and it was not long before the pope laid the whole country under the papal ban.

The country was also suffering from the effects of war, one of which was an invasion of Tartars, who, on forsaking Hungary in 1242, left it in a deplorable condition.

They returned to Transylvania in 1282, and again in 1285, and spread death and poverty all over the land.

Yet, during these wars, and also the internal persecutions, the number of the Waldenses increased, not only here, but in Bohemia, Austria and other places, where they amounted to nearly one hundred thousand.

This gave the man of sin at Rome great trouble, and he and his begun to consider how to root all this out; their first tactics were to issue all sorts of false rumors; nothing was too bad, all sorts of crime was laid to their charge and as the Hungarians would not persecute the people, the pope begun his public burnings in Austria, the adjoining country.

The first led to the stake was in Vienna, where many became martyrs, but the Waldenses were protected in free Hungary, and as time progressed we find in the year 1400, John Huss preaching and protesting against a crusade pope John XXIII had ordered against Naples, with the usual promises of God's approval and pardon for all this sin, as well as earthly rewards.

Jerome of Prague, and other christians, joined John Huss in the protest, also in proclaiming the pope to be anti-Christ, also exposing the unchristian act of setting men to murder and mutilate each other. The hatred of the Romanists caused John Huss and Jerome of Prague to be burned in 1415 and 1416.

How the love of power corrupts men. Sigismund, son of the Emperor Charles IV ascended the throne of Hungary 1387, and was afterwards elected to the throne of Germany; he betrayed John Huss into the hands of his enemies which brought on war with the Bohemians, whose leader, Ziska, defeated him in eleven battles. This gave great encouragement to the Waldenses who settled all over the different countries and built churches for their congregations to worship in; they had also translated into their own language the Scriptures, and the people eagerly read them. This gave Rome great fear, but she had no help but to continue the wars.

We here give the last scene of the wicked murder of John Huss, for it is the worst kind of murder and mockery to bring a man to trial before those who are sure to convict him, and then done in a solemn manner, blaspheming God's name. The Emperor who betrayed him, sitting as one of the number. We pass over the usual

mockery of a sermon by a man, a bishop, not fit to preach one, the lying charges made against him, the degradation, the disrobing, the curses of the wicked priests, the cutting of his hair, the putting on a fool's cap, on which was placed pictures of devils, also the words "Arch Heretic." We copy from Rev. J. A. Wylie:

"He stood with his feet on the fagots, which were mixed with straw that they might more readily ignite. Wood was piled all around him up to the chin. Before applying the torch, Louis of Bavaria and the marshal of the Empire approached, and for the last time implored him to have a care for his life, and renounce his errors.

'What errors,' asked Huss, 'shall I renounce! I know myself guilty of none, I call God to my witness that all that I have written and preached has been with the view of rescuing souls from sin and perdition, and therefore, most joyfully will I confirm with my blood that truth which I have written and preached.' At the hearing of these words they departed from him, and John Huss had now done talking with men.

The fire was applied, the flames blazed upward. 'John Huss,' says Fox, 'begun to sing with a loud voice,' 'Jesus, thou son of David have mercy on me.' And when he begun to say the same the third time, the wind so blew the flame in his face that it choked him."

Poggius, who was secretary to the council and Eneas Sylvius, who afterwards became pope, and whose narratives are not liable to the suspicion of being colored, bear even higher testimony to the heroic demeanor of both Huss and Jerome at their execution, "both," says the latter historian, "bore themselves with constant mind when their last hour approached. They prepared for the fire as if they were going to a marriage feast. They uttered no cry of pain. When the flames rose they begun to sing hymns, and scarce could the vehemency of the fire stop their singing.

Huss had given up the ghost. When the flames had subsided, it was found that only the lower parts of his body were consumed, and that the upper parts, held fast by the chain, hung suspended on the stake. The executioners kindled the fire anew, in order to consume what remained of the martyr. When the flames had a second time subsided, the heart was found still entire amid the ashes; a third time had the fire to be kindled. At last all was burned. The ashes were carefully collected, the very soil was dug up, and all was carten away and thrown into the Rhine, so anxious were his persecutors that not the slightest vestige of John Huss—not even a thread of his raiment, for that, too, was burned along with his body—should be left upon the earth.

When the martyr bowed his head at the stake, it was the infallible council that was vanquished. It was with Huss that the victory remained, and what a victory! Heap together all the trophies of Alexander and of Cæsar; what are they all when weighed in the balance against this one glorious achievement? From the stake of Huss what blessings have flowed, and are still flowing to the world? From the moment he expired amid the flames his name became a power, which will continue to speed on the great cause of truth and light, till the last shackle shall be rent from the intellect, and the conscience emancipated from every usurpation shall be free to obey the authority of its rightful Lord." Rev. J. A. Wylie's His. of Protestantism, vol. 1, page 164-5.

To show how well the Christians of that day understood the enemy that was persecuting them, we copy the following:

"According to the account of Aneas Sylvins, afterwards Pope Sylvester II, their principal doctrines were as follows:

The pope of Rome is nothing more than any other bishop. No difference of rank shall be made among the clergy, and not the ordination, but the holy life, makes the priest.

The souls of the deceased go immediately either to eternal life or eternal misery.

There is no purgatory.

It is a device of priestly avarice, and a useless thing to pray for the dead.

All pictures of the Divine Being, and of the saints, shall be abolished.

The consecrating of water is ridiculous.

The clergy should be poor and content with their alms.

Confirmation and Extreme Unction are no sacraments.

The confessional is mere child's play.

Baptism should be performed simply with water.

The consecrating of burying grounds is only for the sake of gain, and it is all one where the dead lie.

The priests' dress, the church ornaments and vessels are of little importance.

The priest can, at all times and places, prepare and administer the sacrament of the body of Christ and the use of the words consecration is for that purpose sufficient.

Prayer to the saints reigning in heaven with Christ is useless.

On the Sabbath, one is bound only to refrain from daily labor.

The adoration of the saints must be completely rejected.

Feasts appointed by the church have no merit before God.

The religion of the begging monks is an invention of Satan.

Every man has a right to preach the gospel.

These were the principal doctrines which Rome considered dangerous to her interests, and which, by the deluded civil power, she strove to extinguish in blood." Protestant Church of Hungary, pages 22 and 23.

We have not space to follow the people in all their wars, difficulties and crusades, most of which were the deep designs of the papacy, also in the means used to corrupt by signs and lying wonders. The

deep poverty, the daily doings at the monasteries went beyond anything we can conceive in this age of Protestant morality. The superstitious use made of the Virgin Mary, whose images were put all over the land, many of which could speak or prophesy, as the poor people were made to believe. The sums of money the priests took for useless ceremonies, for funerals, for indulgences sold. This supposed pardon of sin gave the people such license, that at last, many became more like beasts than men.

Schools were not the order of the day, excepting among the Waldenses; instead of schools everything was done to keep the people in ignorance; nothing to elevate the masses who were kept from all high offices and confidential places of trust; they were given to those favoring this dreadfully corrupt church; they went on from bad to worse until Pandemonium was let loose on earth, and where people had tried to be saints, many were dragged down to a state of the lowest immorality.

This was the work of the holy church, as they could not get the rulers to connive with them in wholesale butchery, as were the Waldenses in other places, so the ingenuity of Satan was brought to bear in corrupting, which answered their purpose nearly as well as extermination.

We shudder when we think of the responsibility these popes and so-called priests have taken upon themselves, and then to call this, even in this day—Christianity!! no wonder the world is beset with so many infidels. This is a faint description of the state of Hungary when the news of Luther and his doings reached the country, and now begins a new danger for the pope. The hearts of many of the Hungarians were thirsting for religion, and the deceptions and exactions forced on them by the papacy made them hail this news with joy and gladness, and now as the tracts, and hymns of Luther reached them, and were read and sung from hearts who had been touched by the Divine light, sermons were preached by men who

spoke from the heart, the true worship of God, and it so contrasted with the designing, teachings and the impure lives of these so-called priests that it fired the people, and towns and villages, one after another, turned from idolatry to the living God, until a great part of Hungary joined the reformation.

Rome tried to crush this new light that had come as a refreshing shower to weary hearts, and issued an edict in 1523 for all Lutherans to be punished by death as heretics, and foes of the most holy Virgin Mary, and to have their property confiscated.

A royal commission was sent to Hermanstadt, to collect by force the writings of Luther, and burn them in the market place. Still this did not produce the effect desired, and a fresh edict was issued in 1524; the arch-bishop persuaded the king to call a Diet at Bakosh, and it was ordered that all Lutherans shall be rooted out of the land by being seized and burnt or forced to leave for other parts.

And so it mattered not what the necessity of the country required. This sinful man at Rome, and his aiders and abettors, would kill off the flower of the country to satisfy his wicked desires against christians.

They, the papists had partly won over the present king, and had the nobles been of the same mind, a wholesale slaughter would have begun. Here is the danger of putting to much power in the hands of one man. If the king sees fit, the feelings of the people are not at all listened to—What a great danger hung over the heads of the Protestants; but help came from a quarter the least looked for. The country needed every man to stand up in its defense, for the Turk was coming with a large army.

But what do priests care who comes, what mischief is done, or what danger the country is in? these are the times they are most busy, doing their own work, and strengthening themselves at the expense of the country. At such times the powers have so

much to do, besides watching these internal enemies, and instead of being something to rely upon, they are a source of weakness and danger in the hour of need.

They generally split up the country into factions, one threatening the other about their miserable dogmas, and at such times they refuse to let either party act unless you give them some advantage, so it always weakens a government; it draws off the strength at the moment when all is needed for defense. This was the case in Hungary, and put the king at the time we are writing about in a bad position—meeting the enemy with a small army through these internal troubles, instead of having a solid army to meet such a powerful foe as was the Turk.

So king Louis II took leave of his young wife and set out with a small army, to meet the great foes of Soliman which were more than twelve times his number, on the 23rd of July, 1526.

On the 29th of August he put on his armor, but his friends observed that he was deadly pale. Arch-bishop Tomory, and the more cautious officers, already saw the issue.

Bishop Perenyi remarked, 'Here go twenty six thousand Hungarians under the guidance of the Franciscan Tomory, into the kingdom of heaven as martyrs of the faith; and it would be highly desirable if at least the chancellor, who is acquainted with the pope, should be spared to go to Rome and have them all made saints." His. of Protestant church of Hungary, page 49 and 50.

"The worst fears were realized. Before evening the plain of Mohacs was covered thick with the slain; seven bishops, twenty-eight princes, five hundred nobles, and twenty thousand warriors lay on the field. The king and the legate made an attempt to fly, King Louis was about to cross the marshy lake Csele, and thus escape, but his horse, having reached the further bank, fell backwards and crushed him in the mud. The Cardinal legate was overtaken in his flight and killed. Such was the battle of Mohacs." His. of Protestant church of Hungary, page 50.

"After the death of Louis II, the people elected John Zapola for their king.

A Diet was also held at Presburg, and the Arch-duke was proclaimed king, and was invited to come and take possession of the crown of Hungary.

Hungary had now two kings, which led to a civil war, and the persecutions of the church begun against those who had left her.

This seemed to be just where the pope wanted to get the country, for between the two rival kings, each of which would need the power of the bishops, on their side, so the poor Waldenses will be slaughtered for the sake of either party gaining over the strength of the papacy.

The King Zapola begun by issuing a strong edict against the Lutherans, threatening them with confiscation of their goods if they did not return to the tender and merciful Roman Catholic church. The priests, on the strength of this edict and the unsettled times, begun at once to burn and mutilate the christians; they were afraid to hand them over to the king, he might relent and save them; there was no such weakness on the part of the priests, so they made sure while they had their victims in their hands.

King Ferdinand, on taking possession of Ofen, also issued an edict against the strange doctrine, as he calls it, and undertakes to bring forward cruel laws that had been made in fanatical Austria. So at one blow the Christians are liable to become houseless wanderers, to lose all property, one-third of which is to be given to any miserable informer that lays a complaint. This edict is to be read in all the Roman churches. This seems to the writer a bid on both sides for the power of the bishops. No country or government, to be honest, ought to let such a power come to a head—stop it in times of peace.

So, if edicts amounted to anything, the priests had it all their own way, but unlike many countries, there was a great deal of virtue

in the Hungarians, high and low, and these orders were not carried out, only on a small scale, for neither king dared to offend their great Protestant nobles.

The Bible calls the Roman church the greatest abomination of the heathens. Is not this proved from the course of events that followed? Without going into the dreadful wars that occurred, we will simply say the Turk claimed to rule in Hungary, as well as the two kings, and the Protestants found the Turks to be more lenient to them, and in fact, although the Turks despised the christians from not understanding them—still the idol worshipers were, to them, the most despised, and they showed great fairness in deciding religious quarrels.

Hungary being so near to Germany, everything was soon known that was done in the latter place. The triumphs of Luther, the great protest, the defeat of the papists in every argument, and the great liberty claimed by the Lutherans, the writings of Luther, and other reformers were brought in, and eagerly read, the new testament translated in their own language was circulated freely. Great preachers brought the word of life, and spoke with power, so that Protestantism spread all over the country, and a corresponding loss took place for the papacy.

There was no other place in which so many at once declared for the reformation and left the papists; its power was sinking. The bishops had in so many cases demanded the burning of people, but were refused by the kings and nobles, so the edicts had helped the cause instead of injuring.

The progress went on nobly in Transylvania; the diet of Edenberg, in 1553, went a majority for the reformation, and a free city near by, called Guns, a fortress, went all for the reformation, and in the next year, 1554, there was not in it a Roman priest; they all left.

And soon the whole of Transylvania was free from the papacy, and the church property went to the state, and in 1556 nothing but two monasteries remained.

In very few places do we find such determination to treat papacy as she deserves, almost with contempt.

Many priests having left the old idolatry, refused to be brought back, either by intimidation or reward, but declared their sentiments openly, and joined in the great protest.

It became evident into the king and Archbishop, that Rome had lost all power; there were but three of the important families clinging to the papacy and the people were thirty to one in favor of the reformation.

So what will Rome do now? This part of the conntry is lost; she will surely give up the battle, at least for the present, she is hated so, and her favorite weapon, the inquisition, is of no use here; force is borne down by circumstances; her priests have nearly all left, no use for them, no revenues, no tables any longer groaning with the luxuries of life, stolen from the poor and needy both in soul and body, by false representations—and priests must live well, you know, so of course it is all over with the papacy. Oh, is it? Oh!! you forgot the latest invention of Satan, the Jesuits; they have already been sent, and are as near as Vienna.

How history repeats itself; can we not see in this, ourday, 1891, a reflection of that time about 1560? We have seen the largest part of the people leave the church of Rome, but did they all do this from real motive of religion, were they all filled with the honest conviction that real religion brings? We fear not. They had one advantage over most of us living now, they knew what the church of Rome was, and we do not; we see them at their best; not so with them. To them the very name of popery was hateful, and that was the cause why numbers left, and some accepted the, to them, new religion, as many people join churches to-day—without a change of

heart, consequently religion is, and was, with many, little understood, and would not be likely to be very firm under adverse circumstances, and numbers then, as now, gave way to criticisms, and to arguments on doctrinal points, causing a division among themselves. Some of the divisions were then the fruit of the old leaven, popery, clinging to the reformers, and it may be, in some measure, as to-day, to work of the Jesuits, for we think nearly all the divisions in the Protestant churches to-day are brought about by them, or non-religionists, who deny the divinity of Christ.

We meet in our daily walk, many people disputing the wor dof God, and we invariably find them to be persons not able to discuss the question, for no one can discuss this all important question from a worldly standpoint. Unbelievers of the Bible pretend to be able to define its principles; they might as well try to fly in the air without wings, as to speak truly on some of its most important passages; 'tis true that "eyes have they, but they see not, ears have they, but they hear not, neither do they understand."

These few remarks will be contradicted, but we cannot help it, we know them to be truth.

And so we find, at that early date of the reformation, a division in the Protestant church.

The leaders on both sides were honest in their convictions, but these divisions open a door for enemies to creep in, and this we think, is to-day, a weapon brought in by the Jesuits, to bring the word of God into disrepute—but we hope it will fail. And so these Jesuits crept into Hungary, for they always creep at first, but on their first visit, they saw the time was not propitious, and so they left; that is to say, those who came as priests, and were known as such, left, but lay Jesuits, who were unknown, remained no doubt, to do the work, and others followed.

The time now came when the Protestants are loosing a friend, in the person of Ferdinand I, king of Hungary; we say friend, for so

he was, but more from policy than, we think, the cause of religion; he was ruled by circumstances, and was, from his Spanish connections, favorable to the Roman hierarchy; had been king of Hungary for thirty-eight years, he had also worn the Roman imperial crown, and that of Bohemia; his death was felt by the christians; they had lately lost many friends, one by one, by the hands of death. And now a new king comes upon the stage, and Maximilian is crowned in his father's stead.

This king was of opinion that Protestants and Roman Catholics could join hands; he could not as yet have studied the impossible, and so another storm is brewing, but the Turk, without intending it, again becomes the friend of the Protestants, for they are marching in large numbers toward Hungary, and a Diet is called in 1566 to make preparation to meet the foe, but nothing is done to molest the christians.

This war with the Turks, ended in 1570 and it resulted in a truce, for eight years.

Another Diet was called in 1572, and nothing was done against the reformers, but Rudolph, the son of Maximilian, was crowned king of Hungary.

The Jesuits claim the late king as a Catholic, but some say he was a Protestant. Be he which he may, he never interfered with them. The pope desired him to hunt them to death; this must have been a terrible thorn in the pope's side, to see so close at home, the Gospel of Christ advancing, schools being set up, universities built for christian Theology, and he not able to apply the torch or sword, but with the Emperor Rudolph, comes a great cloud over the Protestants in Hungary.

It has been said, and no doubt with the truth, the training of good men is greatly due to the mother. If so the reverse will be the same, if the mother is so inclined.

The mother of Rudolph was a Spanish Lady, and in favor with the Jesuits; he was born in that hot bed of superstition, Vienna. In 1552, and while as yet a boy, he was sent, so as to be under the training of that monster Philip II, King of Spain, and having Jesuit teachers and seeing the horrors, that were being enacted in Spain against the so-called heretics—he must have been a fit tool for the pope, when he came to act as king of Hungary.

In 1577, Rudolph had appointed his brother Ernest, Deputy governor of Austria, who immediately, no doubt by the advice of the Jesuits, set about attempting a counter-reformation. It was the learned and zealous, but at the same time, headstrong and imprudent, evangelical preacher in Vienna, Joshua Opitz, who gave occasion to this step.

Picturing in his sermon, the consequences of monastic life, he mentioned that, in the time of pope Gregory, in a certain pool or lake, six thousand skulls of children had been found, which had all been thrown in by the women of the neighboring convent, and that the Bishop of Augsburg had written to pope Nicholas I on the subject. Eight days after, the Jesuit Scherer preached against him, and soon raised such a storm, that by express command of the Emperor, the preachers, Opitz, Tattelbach and Hugo received orders on the 21st of June, 1578, on the same day, before sunset, to leave Vienna, and within fourteen days to be beyond the boundaries of the empire, never to return. Protestant church of Hungary, pages 118 and 119.

The Roman Catholics tried many ways to entice the Protestants back to their superstition. George Draskowitch, Arch-bishop of Holotscha and imperial chancellor, invited the Protestant clergy to meet with them, at a synod of the clergy, but the Protestants refused to attend. Many other methods were tried, sometimes the Pen, then Scandal, then the imprisonment and exile of pastors; constant subjects of irritation were brought to the king, complaints were laid daily, they tried to prevent preaching, no one but a Catholic ought

to administer baptism or marry or bury any one, not to visit the sick, in fact people must live without the word of God; this was the beginning of sorrows. In Transylvania the Jesuits were banished from the kingdom; in Hungary the Romanists tried to destroy the Protestants but this seemed to give them new life, and when pastors were banished from one place, they were received with open arms in others.

And as if the Romanists were not enough to contend with, the Protestants were raising questions of theology among themselves, and were very bitter against each other; this was a source of weakness the enemy soon took advanage of.

There was a rumour of an understanding between the pope, Jesuits, and the court of Vienna, to root out and destroy the Protestants, and this appeared very probable, when ten thousand Roman troops came, as was said, to help the emperor against the Turks, under Aldobrand, duke of Belgioysa.

The Imperial General, George Basta, took possession of the Transylvania, in the king's name, and at once begun to plunder, took the churches and schools of the Protestants, and begun to enlist the young men.

These tricky generals knew the king better than the people did, and feared nothing from that quarter, and so went on cruelly imprisoning the people, burning and stealing all that came in their way belonging to the Protestants. The soldiers were billited at Protestant houses, and at Eisengrub the Protestant church was blown up with gunpowder, and all those buried in the vaults beneath were destroyed, the bones of some were thrown into the river; this same thing was done in other cities, but in some such a determined front was made, that they escaped.

The Jesuits conniving with the king at the diet of Presburg, enabled him with impunity to break his oath to the constitution, and this left the Protestants at the mercy of the Roman clergy. Treachery

of the worst kind begun to be in order; they begun to expel the Protestant clergy and hand over the churches to the Romanists.

It was the intention, after gaining a few more victories over some cities, to murder every adult in Hungary and Transylvania after refusing to become Roman Catholics; this was only prevented by the brutal General Basta being completely defeated in a battle at Herrgrund, in 1596. After the battle, Banbiano is reported to have said that if they had succeeeded in their plan they would have cut off with the sword, every grown person in Hungary and Transylvania who refused to join the Roman Catholic church, and if we consider what had already taken place in Styria and Carinthia, as well as the St. Bartholomew day in France, this statement, as reported by Prince Kemery, does not appear at all improbable. Besides, what had the Basta not done in his rage ?

He had invariably plundered the princes of the Reformed church; he had burned Protestant clergy on a pile constructed of their own books; he even in the height of his barbarity flogged some of them alive!!" Protestant Church of Hungary, page 135.

"The Lutherans and the Unitarians escaped for a time, but they shortly after met the same fate.

From Kronstadt he demanded eight thousand ducats, and from Klansenburg twenty thousand. To please the Jesuits, he hanged some of the senators, and completely prohibited the exercise of the Protestant worship.

As the blind slave of the Jesuits, he carried out all their plans. But in the year 1601, the states took courage and proclaimed Demetris Napraghi the bishop Gyula, and head of the Jesuits, a traitor to his country, took away the bishopric, and banished him, so that till 1716. or for a period of a hundred years, no Roman Catholic bishop dared reside in the land.

In consequence of this fearful plundering of the land by Basta, it was very natural that a terrible famine soon followed.

In ten villages there was often scarcely a single cow to be found. The oxen had disappeared, and the men themselves drew the loaded wagons, as in the days of Ladislaus, while a kubel of wheat rose to twenty-five ducats.

Near Enyed, a Wallachian killed a woman, boiled and devoured the flesh, and a Wallachian mother killed her six children in succession. It is true that both were executed, yet so terrible was the famine, that even human corpses were not safe before the gnawing hunger. To such a pitch had a cruel general and a fanatical priesthood brought Transylvania. Rudolph might consider this land as lost. Shortly after he lost also Hungary, with the exception of a few towns in the borders, among which was Edenberg. Hither came Botskay, and setting fire to the suburbs, the inhabitants fled into the body of the town to protect themselves in the fortress. The crowd in the town, however, was now so great that the commander, Colonel Frantmansdorf, threatened to throw the children into the 'Foss, if the women and children did not immediately leave the fortress." Protestant Church of Hungary, pages 135 and 136.

The Protestants had up to this time patiently endured the injustice of this wicked so-called church, interfering in such a ruinous and brutal manner in their worshiping God; they had endured the many robberies, murders, unjust slanders and evils of all kinds that such a corrupt society as the Jesuits could inflict upon them, until at last they threatened not only to rebel against the Jesuits, but to join with the Turks for self-protection; this threat and the firm stand they made was the means of the Archduke Matthew, the king's brother, being elected to the Kingdom of Hungary and Austria, on the 22d of October, 1608; thus were the Protestants freed for a time from the molestations of the Roman confederacy. Many important meetings were called on both sides, at one of which the Protestants gained what was known as the peace of Vienna, which gave them freedom from the Roman church; but what do the papists care for

law, especially in a day when so many were held in bondage by this superstition. Attacks were made and answered. A book was published by Pazmany called "The Guide to Truth," in Presberg, in 1613; this writer was a Jesuit defending the church of Rome, with the impudence of the Scarlot Harlot, calling Luther and Calvin servants of Anti-Chtist, defending the so-called advantages of the celibacy of the priests, and many other points amusingly written, and which had a large circulation; it went to the third edition.

This book drew some of the weak ones back to the Roman church, others seeing its false principles, left the church of Rome, and became Protestants, one of which was George Christopher Thurgo, who was a relative of the Palantine, and who had some years before, under the influence of Pazmany, joined the papists and persecuted the Protestants.

His return was a great advantage to the Protestants; he remained faithful with them as long as he lived.

These were stirring times; the greater part of Europe had been raised to a pitch of excitement in the attempt to exterminate the Protestants, and in Hungary and Transylvania, they had done all the mischief they could.

This part of the country was, to a certain extent, protected by constitutional laws, but they were frequently broken by the persuation of the fanatical Jesuits and priests, and numbers of persecuted Protestants came from Bohemia and Moravia, seeking protection from these fanatics.

The cruelties of the Jesuits had been already terrible, all the Protestant clergy had been banished from Bohemia, and the churches handed over to their own creatures. In Moravia and Austria they had done the same. The evangelical preacher, David Standlin, had been banished by the Jesuit father Keller, out of his church in Hernals, near Vienna, simply because he had visited the servant of Captain Kobel, in Vienna, who was a Protestant, and had

administered the Lord's supper to him. Twelve thousand exiles lived in England, Belgium, Hungary and Transylvania, and among these were one hundred and eighty-five magnates, and one hundred clergy, who sometimes wrote in the bitterest distress to evangelical towns and churches asking for aid." His. of Protestant church of Hungary, page 173.

We have not space to follow the dreadful horrors that happened through the thirty years' war, but at its conclusion, although it brought peace for the Protestants of Germany and of Western Europe, it did not reach those that were unfortunate as to be in any way connected with fanatical Austria.

The church of Hungary was at this time under this rule, and on the death of Ferdinand III, 1656, he was succeeded by his son Leopold I, a boy of seventeen, who had been brought up and educated as a strict Jesuit; he was carried away by the teachings of these tools of the Vatican.

He held the church of Rome in great reverance, and was tolerant to all their actions, but the Protestants he had been taught to look on as the enemies of God, and for them he had no thought but of aversion. So now the time had come when they would be tried to the uttermost.

The Jesuits now became arrogant, and the nobles of their own party joining with them. They threw to the winds the laws of the land, and held the constitution of the country to be of no value, as the great complaints prove, which the Protestants brought forth against the Jesuits in a petition at the Diet in 1659, to the king, showing how they were robbed, plundered, forced by the brutal soldiers into the church of Rome, their churches violated and taken away, whole congregations surrounded while at worship, and forced at the point of the sword to join the chnrch of Rome, ministers and laymen sent to the galleys and chained to thieves and the worst of characters.

Protestants going to neighboring churches, were waylaid and robbed of all, even to their clothes, and sent home naked, murdered in various ways by private assassination, by the rope, the bullet, scaffold, they turned one Protestant pastor and family out of his house in the dead of winter, and threw his furniture on the street; the tenants on the estate were ordered to leave unless they turned Romanists, and were not allowed to take but a very small sum with them, and those that remained, the soldiers were billited on them, and every species of annoyance and insult, as well as robbery, so as to wear them out, and to make them join their, to them, odious church. Protestant widows were not allowed to marry, the men could not hold any office, or work at any trade of any kind, and were threatened with heavy fines, if they attended a place of worship.

Such a petition as the above, one would think, would receive some help from the king; but when did justice ever come from a king or any other power that was blinded by the bigotry of Rome?

So, for an answer, they put off from time to time, and were finally told not to annoy his majesty.

This, then, was the help the Protestants received from this Jesuitical king.

These Roman Catholics are the greatest tyrants on earth, but when the system turns on themselves, they are the first to complain; 'twas so in this case.

The troops sent to Hungary, were intended to ruin the Protestants, but this could not be done, without the whole of the country feeling the burden; it touched the papists alike, and the Hungarian nobles, who were ready to persecute the Protestants, but when they saw the burden fall equally on themselves, they wished to have the cause removed, namely, the billiting of the soldiers on the country, who were daily committing acts of ruffianism, as well as pillaging the country; so they petitioned the king to have them withdrawn,

but the petition was not only refused but fresh burdens added, fresh demands of money made for new buildings and for fresh troops.

This gave these Roman Catholic nobles to see more clearly the burdens they had wished for others, now to be pressing on themselves. This put them to great anger, and they called a secret meeting at Neusohl to decide what to do.

Here they determined to throw off their allegiance to the Emperor Leopold, to raise troops, and place themselves under the protection of the Turk.

The leaders of this movement were all Roman Catholics and haters of the Protestants; they had not the patience of the christians, who had been suffering all these years, a hundred fold more than they were now suffering, and had borne it meekly, but these go about at once for rebellion and bidding defiance to the authorities, and if the latter had not been so blinded by superstition, they would at once have been able to distinguish between the value of the two kinds of subjects; and these rebels saw at once their folly in crippling the Protestants, who were now unable to rally for a common cause. Their best men had been driven away, murdered lying in despair in prisons, and could not help.

And this rebellion had become known, through spies who, looking after their share of the confiscated estates of these nobles, did not at once try to quell it, but gave time for it to ripen to a head, and begun quietly assassinating the leaders, one by one, and seizing their papers as proofs of the conspiracy. The king's life was also in danger; he was dying of a mysterious poison. The means were found out, but not the guilty ones; many think it was a double plot of the Jesuits, to lay all the blame to the Protestants, and so enrage the king and the people more and more against them.

And now about three hundred of the nobles were cast into prison, and after a time tried and executed, the bulk of which were Roman Catholics, and although these nobles had hated the Protestants,

yet their love of country had put them unknowingly between the Jesuits and the destruction of the Protestants, but now being gone, it left the christians more at the mercy of their enemies, who were still fed by the idea that the rebellion was of their plotting, and a great many other plots were laid to their charge, which had no truth in them, and was only bred in the imagination of these scheming and wretched Jesuits.

And now the Protestants begun to be hunted like wild beasts. We copy the following:

"As the soldiery once came into the village of Babath the Protestant inhabitants had already escaped. There was now a chase made after them, and every one who could be found was made a Romanist.

At St. Nicholas and Great Zinkendorft, the Protestant pastors were banished by the servant of Nadasely, and the household furniture broken in pieces. The Jesuits compelled the country people in crowds to join the popish communion. As the wife of Steven Kovacs positively refused, two oxen were taken from her husband as a punishment for her obstinacy, and they did not cease to annoy till she also entered the Roman Catholic church. In the village of Szill, the same Count sent a servant, Peter Landor, with an armed force, to demand the keys of the church. Having, after sometime, obtained them, he had the bells rung to summon all into the church, as if for worship, and then, in spite of all the weeping and mourning, directed a Roman Catholic priest to administer the Lord's supper to all present." His. of Protestant church of Hungary, page 206.

"In many places, the churches were taken away about the same time. In one place the soldiers broke into the church, with drawn swords, during the time of divine service; they barricaded the doors till mass was celebrated, and thus was the congregation made Catholic. Mass had been read in their presence and therefore, the church

and the congregation belonged to the papists; such was the reasoning and it followed, as a matter of course, that the Protestant pastor was no more required. What matter did it make if he was sick? The best treatment was to throw him out on the streets." His. of Protestant church of Hungary, page 209.

"In Sellye, a company of papists with flags and drums, appeared before the dwelling of George Rassotis, the pastor, dragged him with all he had, over the borders of the country, destroyed the church which the Protestants had built for themselves, billeted a hundred soldiers on the evangelical inhabitants to prepare them for receiving the Romish ceremonies, and stole the three hundred dollars which the wife of Rakotzy, the elder, had given them, and which was at the time in the hands of the pastor. The church at Holitsh was, by order of the Bishop of Vesprin levelled to the very ground." His. of Protestant church of Hungary, page 210.

"Similar scenes of cruelty occurred in Transylvania, and in that part of Hungary which was chiefly connected with the Reformed church, and which under Rakotzy had enjoyed such days of glorious peace. So soon as Rakotzy died of his wounds, in 1660, his widow, Sophie Bathory declared that she joined the Reformed church only in outward appearance, and had remained ever faithful to Rome. In spite of the father's care, she had trained her son Francis to be a papist, and now all the Protestant subjects placed at the mercy of the priests, she took away the churches of the Reformed congregation by force, drew the schools and their revenues to herself." His. of Protestant church of Hungary, page 211.

We could go on relating the terrible woes of the Protestants. The injuries done them by this impostor of a church at Rome, undertaking to dictate in all their matters by and with the aid of Jesuits. We say as before, if such things were done by any power excepting they had hid themselves under the name of a Christian church, and

first have wound the chains of superstition around the people, the world would rise and sweep them out of existence, as worse than pirates.

God has said the man of sin should be revealed, and he is being revealed more and more every year; we can now see the impositions, especially those who are acquainted with revealed religion, and the day of doom is coming, and the crash will be easier for those nations who have curtailed His power, and have looked to God for help in time of need.

We will say before closing this chapter, which brings us to the years 1847-48, that the Hungarians struggled nobly to be free, and if ever a people deserve freedom, it is them. And this date brings to our notice such men as Count Battryani, Count Syecheny, and Louis Kossuth, together with the woman flogger, Haynau, but this belongs to history, and those who desire it can easily find for themselves. Our part has been to show the determination of this worse than apostacy to wear out the saints of the Most High God, and would have succeeded, but the gates of hell were not to prevail.

CHAPTER XIII.

THE JESUITS.

"And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, willt thou not cease to pervert the right ways of the Lord?" Acts XIII, 10.

SPAIN was once the ruling power of the earth, and had she been wise, what a benefit and blessing she might have been to the world and posterity; but she, through her rulers, chose the path of evil, and made alliance with the power of darkness at Rome.

And instead of being a beacon light for all coming generations, she, after a reign of terror, particularly under Philp II, had to retire, and her glory was taken away, and given to another, and when her eyes are fully opened, she will see what a cursed legacy she has given the world, in the society known as the society of Jesus, a society she encouraged, but soon found it to be too diabolical even for France and Spain at that period. What an unenviable notoriety, not only in this society, it being headed and founded by a Spaniard, but having figured as the head of the inquisition.

Even France sends forth her Calvin, Germany her Luther, Switzerland her Zwingle, Scotland her Knox, England her Wycliffe, and a host of others, and other places their great lights, but Spain sends forth, What? the most blighting society the world has ever been cursed with. This is her reward for trying to extinguish God's truth.

The founder of this society was a Spaniard, Ignatius Loyola by name, a descendant of an old Spanish family. He was born 1491 in the castle of Loyola, in the province of Guipusco; his early youth was passed at the court of Ferdinand V, and according to the custom of the nobility, he learned to drink and fight. He was a fierce character, and in the war had the misfortune to be struck with a stone, some say a bullet, which broke his leg; it is said a young and inexperienced surgeon left him in a deformed state, for which there was no remedy but to break the leg again, also to saw the bones asunder; to this dreadful operation did Ignatius consent, and after nine months' suffering, a cure was said to be effected, but leaving him with one leg shorter than the other; so he went through a third treament of seven months, by being tied and splintered in a box to stretch out the short leg, but all of no use; he must be lame for life.

This man was contemporaneous with Luther; we have before said the enemy of souls fights with counterfeit weapons; this man was as earnest to gain heaven as Luther, but his mind was filled with the frivolous writings of the day. Knight errantry was then in vogue, and owing to his false religious life, he consecrates himself to the Virgin Mary, and took her for his lady and mistress; he had gone through more suffering than Luther, and like him had nearly lost his life for the cause of religion, but their principles were different. Luther sighed for the living God, and found him, with the help of the Bible. This man took the enemy of souls for his guide, disguised as the Virgin Mary, and so both found their master, and each did the work required of them. One to build up, the other to pull down.

Luther was actually working for Jesus, Ignatius for Satan; but being deceived by him, so that he took the name of Jesus only, and was so led away by his delusions that he and his then and afterwards believed in a lie, as the Apostle Paul foretold they would.

According to the custom used at the reception of knights, he watched his arms before the altar of Mary, and prayed until the

next day; on the second day, he suspended his sword to a pillar of the chapel, and then passed all the night in prayers; on the third day he put off his rich garments, clothed himself in rags, and took a vow to serve his lady during his life.

Finally the madness of Ignatius reached its height; he sold his property and gave the proceeds to his convent, allowed his beard, hair and nails to grow, soiled his face with hog's dung, and left the abbey of Montserrat to beg.

His exterior, which necessarily inspired disgust and alarm rather than compassion, caused him frequently to be refused alms, and subjected him to long abstinences.

Hard as was this life, Ignatius found it too delicate and effeminate, and he retired to a den, in which he passed seven days and seven nights, without taking any nourishment. He was drawn from it by some mendicant monks. whom chance had led that way, and who, hearing the groanings of a man who appeared about to die, had drawn him from the cavern in which he had shut himself up, and after having given him some drops of wine, had borne him to the hospital of Nauzesa." L. M. de Cormein's His. of Popes, vol. 2, page 206.

Ignatius remained eight days, without recognizing anyone, plunged in a profound lethargy; when he returned to life, he affimed that angels had carried him to heaven, that he had distinctly seen the Trinity, the Virgin, and especially Jesus Christ; that the Saviour had ordered him to found a mysterious society, which should labor in the propagation of His faith. When he was entirely cured, he went to study grammar and to prepare himself to execute his work." L. M. de Cormein's His. of Pope's, vol. 2, page 206.

There is no society better acquainted than the Roman Catholics, with the fact that large and showy buildings, with gorgeous trappings and sensational services, catch the unthinking sooner than a plain church, with nothing but real worship to recommend it; it was

so with the Jesuits; after they had become established—rich and possessed with large establishments—they found it easy to increase fast. Oh, what a goodly outside falsehood has; but at the start, with the repulsive appearance of Ignatius, it was difficult to make proselytes. In fact he was thought to be insane, so much was his doctrine suspected, that he was taken before the inquisition, who discharged him as a madman.

It was some time before he gained any followers, but we find him in 1554 with about six converts—and this was the commencement of the society of Jesus, who met, and made solemn vows, to offer their services to the pope, and to second him in everything he should undertake for the benefit of religion, as they understood it.

De Cormein says, "Whilst the reformation was making great strides, under the burning inspiration of Luther and Calvin, and was threatening to crush the papacy, a society of fanatical devotees were sharpening their daggers in the dark, and were preparing to exterminate the Protestants.

This society which was to Europe, the whole world, in its thousand cords, and which was to clasp thousands in its iron arms, and was to cause rivers of blood to flow in all parts of the world, before being itself spit upon, chased and driven from the earth, was the company of Jesus." L. M. de Cormein's His. of Popes, vol. 2, page 206.

We feel unable to picture the workings of Satan on the mind of this unhappy and deluded man; the world had never had so many real conversions to christianity, as at that time; it was robbing the enemy of souls—of his converts, thinning the ranks, and he must get up another counterfeit to counteract the Protestant movement, so he puts in the mind of Ignatius a scheme to produce a false conversion like all religions; they accomplish their ends, or think they do, by their own works; they have no idea of the saving grace of God through Jesus Christ.

Hear what the Word of God says to such men:

"I also will choose their delusions, and will bring their fears upon them, because when I called, none did answer; when I spoke, they did not hear, but they did evil before mine eyes, and chose that in which I delighted not." Isaiah LXVI, 4.

"And for this cause God shall send them strong delusion, that they should believe a lie." II Thess., II, 11.

"So Ignatius writes a book of rules for the conversion of men; it is entitled 'Spiritual Exercises'—and he, like Mohammed, says he is under revelation.

This book, it is said, was written by God, and given to Ignatius by the Virgin Mary; in it the penitent, goes by confinement and other forms, for so many periods, into his cell, or other retired place—and there a deep conviction of sin is brought over him by contemplating pictures of hell, his mind is to dwell on the judgment of God against unrighteousness, and the weakness of his body, by fasts and penances, helps his imagination, which is kept on this subject, until he supposes he feels the fires of hell and hears the wailings of the lost. This is the substitute of Satan for a real conviction; he remains in this state for a week, and after this he goes through another week, but this is of repentance. Afterwards he imitates the revelation of Christ to the heart, by the birth of the infant Jesus, brought about in some way by the Virgin Mary, either by pictures, what he dwells upon, or his imagination fixed on his mind, and now he thinks he is converted, and begins to look no more at the horrors, but begins to sing, praise, and to speak joyously with great gratitude; before he comes out he has decided of course according to his book of rules to throw in his lot with the society of Jesus.

To a real convert of Jesus Christ, such blasphemy almost curdles his blood, to rush like Simon Magnas into the sacred things of God, and to do it under the pressure of Satan, it shows them, the christians, what power the enemy has, and how they are sheltered from

it. Jesus said there is no temptation shall come, more than you can bear, but this is to those who trust to Him through the Bible, and had he studied it instead of the books he did; he would not have become such a victim as we find him.

As God had sent the reformers into the world, at the most important period, so did Satan send to the vatican, Ignatius Loyola, at the time best suited for the pope, and on the day he entered the holy city with his disciples, Francis Xavier, Simon Rodrignez, Claude le Jay, Pasgnier Bronet, Nicholas Bobadilla, Le Liebre, Lancy, and a few others; these were taken into a hall in the vatican, with nothing in it but a seat, a table, a Bible, a crucifix, a tiara, and some daggers; it is not known what took place at this meeting of the Jesuits with the pope, except they swore some horrid oaths for the success of popery, and pledged themselves to obey the pope in everything, and the pope, Paul III, pledged himself and his successors to support, with all his power, this new religious order. Ignatius was invested with the dignity of perpetual superior, and to reside at Rome. This was the beginning of the Jesuits, who took the name of the company of Jesus, and who have since then caused kings and popes to tremble on their thrones.

This was but the beginning of this great army; all its work was before it, but now it had the sanction of the pope, as well as his bull, to protect them in everything; this army was doubly welcome to the pope, inasmuch as it was self-supporting they would not ask a penny.

This society, like popery, makes a great flourish of names; the sepulchre is painted to hide the bones; from their titles, we might suppose, they were the best of men, instead of being transformed into demons. No one could enter this society without taking the vow of chastity, poverty and obedience, promises containing no virtue; their chastity would resemble that of the vatican, their poverty

to aim at grasping the riches of the earth; their obedience was more faithfully kept, but it made war against God and man.

The great aim was to destroy all the finer principles of the man, such as pity, or love, and to encourage the darkest passions, and to make the man simply a machine to do without scruple or question, the will of others; some of the requirements of the order for the admission and education of pupils were, he must be first, a Roman Catholic, and not suspected of what they call heresy; we do not in the least suspect them; their faith was to be governed by the rules of the society.

They were to drop all affection or sentiment, give all their property to the order, and renounce in its favor all that might fall to them, to close their hearts against all relatives, could not see one of them without permission, could not write or receive a letter without it first being opened by one of the superiors, and if they thought proper they might commit them to the flames, instead of handing them over, the words of Scripture are prostituted; he who hates not his father or mother, or relatives, or even his own soul, cannot be my disciple.

One part of the education was to do the vilest drudgery, and to fill the vilest offices in hospitals, or sick rooms, to go among all infectious diseases, to beg from door to door, and to have no place to go to, without receiving charity for a month or more at a time; this process would harden the heart. Sickness was not an excuse from duty. This is only a tithe of the rules of this society: more will appear as we proceed, but a charter was now made and revised by the pope, who, while he was busy with these Jesuits, he was still at work in other places; we copy:

Whilst his holiness, was organizing the sacred soldiery, who were to carry the banner of pontifical despotism, into all the countries of the world, the inhabitants of Perouse had revolted, and driven away the Roman collectors as well as the legate.

Peter Louis Farnese, in his capacity of gonfalonier of the church, went immediately against the rebel city, at the head of an army of bandits, who ruined the provinces, burned the farm houses, murdered the cultivators, rooted up the fruit trees and maimed the beasts.

After a siege of two months, the inhabitants, destitute of provisions and munitions, laid down their arms, and surrendered at discretion to the bastard of the pope.

This monster, instead of showing clemency to the conquered, arrested all the notables, whom he ordered to be beheaded, hung or burned; he caused the women and girls to be violated by the soldiers, and reserved the young boys for his own debaucheries. Then to prevent a return of another such revolution, he built a fortress, as if walls or towers, could guarantee tyrants from the hatred of the people, and as if a determined man, did not know how to defeat those, who reduced his country, to servitude." L. M. De Cormein's His. of popes, vol. II, page 209.

As we said before, this society sprung up just in time, to aid the papacy, the reformation had so taker hold of Germany, that scarcely any of its former power or worship was left. Luther was thundering against it with his preaching and writings, aided by a powerful spiritual and military party, Switzerland, under the powerful voice of Zwingle and his allies, were captivating nearly all the former strongholds of popery, Calvin was so centrally situated in Geneva, that he reached nearly all countries, even as far as Italy; his voice was heard very near, and at the Vatican, and made the pope tremble. England had thrown off her alliance and by so doing, exposed the weakness of the pretender, The reformed part of the world could see his power with heaven and hell was only on paper, his blessings or curses amounted to little or nothing, all his power vanished. with the superstition that had hung on the countries like a nightmare, other countries were also shaking off this abomination.

It is difficult to say how long the papacy would have lasted, had not Satan invented this society, which had now increased to large numbers, since it had been under the patronage of the pope, and when ready, he sent them everywhere.

They soon became the confessors of kings, and people in authority, and so furnished the pope with a great many state secrets, as also family matters, and these Jesuits were the instruments, by which the pope kept up the fanatical fury of the Kings and Emperors of France and Spain, and caused the rivers of Protestant blood to flow.

As a superintendent of a railway knows the position of every train on his road, however vast it may be, so does the general of this society, sitting at Rome, or elsewhere, know his people and the secrets of every nation on the face of the Globe. Each member that is enrolled, be they high or low, men or women, be their business that of a shoemaker, politician, king, emperor, newspaper man, dustman, historian, merchant, millionaire, assassin, murderer, dressmaker, milliner, dry goods merchants, store keeper; let them be what they may, they and their characteristics, are reported to this general, at least monthly or quarterly, so he knows whom to select, for any purpose necessary, whatever position they are required to fill; means are found to place them there, and dreadful to state, they are found preaching in pulpits, religions they do not believe in, but are placed there, in order to bring it into discredit.

You will find these men and women in work shops, saloons, social gatherings, in meetings of every kind, boarding houses, they take upon themselves all trades, or professions, all ages, all grades of education, so they can approach any one and be anything to everybody, until time serves to do the work required of them; we have thought we have met at least one in a class room, in a Methodist church.

They may and do appear as the greatest friend of the family, especially where there's money; 'tis by the means of these men and women, that poor girls are deluded into the nunneries, and are invited to their churches to see the flowers, or hear the music and singing and the pretended sanctity of these places; this is how they proselyte and get new members, that and the poor little children; they have no real religion to offer, so these means are adopted to spread idolatry; we have seen the friend of the family on a few weeks visit, and belonging to this order, commence the work, by taking from the trunk a Catholic Bible, and placing it on the table. It gives an air of sincerity at least, and throws the family off their guard, and so the work goes on; this is done as occasion requires, by both sexes; they have taken all manners of disguises, the detective is not a greater expert in this department than they, and they are ready to go anywhere at any time, and for any business on which they are sent; if they are detected and it suits their purpose they have said, "oh, we were so educated, but we have left it, we believe in it no longer," and if they think they will be better believed by adding some oaths, they have a stock at hand and of the choicest kind; this is one of the lessons they are taught, to deny the order when cornered.

Obedience is one of their greatest laws; not to obey, or to express a wish contrary to order, is a deadly sin; there are many grades they have to go through, all of which degrades them, all real religion if they ever had any, is taken away and they look at the general, as standing in the place of Jesus Christ, and place themselves in his hands. and also in that of the superiors, as tools without question; it amounts to this—Go! and he goeth! Come! and he cometh! do this and he doeth it.

We have gone on a little in advance of the time we were writing, so we return to about 1545, in the days of pope Paul III.

'Twas in this man's time, that the Great Martin Luther died, at his home in Eisleben ; he left his wife, who had been a young nun, whom he married in 1525, and six children ; by this time the workings of the Jesuits was being felt, and it called forth great accusations against them, and the Jesuits reported strange statements against Protestants and Martin Luther. Some that appear strange to us in these days, but then any statement was accepted by the poor deluded ones. They sent forth great libles against him, stating he had sold his soul to the devil. We copy a few of later inventions :

The death bed of the founders of Protestantism, all apostates, and for the most apostate priests, bear us out in our assertions, and terribly overwhelming evidence.

Luther despaired of the salvation of his soul shortly before his death ; his concubine pointed to the brilliancy of the stars on the firmament.

' See Martin, how beautiful that heaven is?

' It does not shine in our behalf,' replied the master moodily.

' Is it because we have broken our vows?' resumed Kate in dismay.

' May be,' said Luther.

' If so, let us go back?

Too late ! the hearse is stuck in the mire ; and he would hear no more.

At Eisleben, on the day previous to that on which he was stricken with apoplexy, he remarked to his friends,' I have almost lost sight of Christ, tossed as I am by these waves of despair, which overwhelm me, and after a while, I who have imparted salvation to so many, cannot save myself.'

He died forlorn of God—blaspheming to the very end."—J. S. Van Dyke, Popery, the foe of the church, page 206.

We could copy any amount of these latter day inventions such as the above, and those who know the glorious happy end of Luther will know what value to put on such statements.

His sacred hymns were called bacchanalian hymns, by this course condemning themselves; all his good works were denounced by the Jesuits, and which in this day, no one but a blind papist believes.

The pope was glad to hear of his death, and thought it the time to act, and use this newly organized society in Germany, and the above statements are a small part of their labor; we copy:

"His holiness contented himself with sending Jesuits into Germany, authorized to free the faithful from the observance of the precepts, contested by the Lutherans; to allow them the use of food on fast days, the communion under both kinds, everything in fine, except the marriage of the priests, and the lawful possession of property taken from the clergy.

Notwithstanding these concessions, the papacy was so execrated in German provinces, that no Protestant would consent to range himself beneath the banner of the Jesuits." L. M. De Cormein's His. of popes, vol. II, page 215.

The Jesuits at first kept their vow with the pope, and did all they could to spread its dogmas, and sent reports from all parts, and by this means, enabled the pope to see that large numbers of vicars, curates, monks and theological students in the provinces of Italy, were in favor of the reformation.

Pope Paul III that had first accepted the Jesuits, was dead; some Roman Catholic historians speak highly of him; to us he has gone into eternity, laden with crime, and his minion the Cardinal del Monte, was elected for his crimes, as Julius III; this new pope also gave latitude to the Jesuits, and upon receiving the above information, he sent an order to the bishop, to interdict the administration of the sacraments to those who did not believe in the orthodox faith of Rome.

The Jesuits were not favorably received in many places. The French banished them and drove them from the capitol, but they crept silently back again. In Spain they were only tolerated; Charles V

used them only in his American territory. In England they were not accepted by the lords, the clergy, or the people. Queen Mary gave them encouragement.

The Archbishop of Dublin thus spoke of them in a sermon: "A new congregation has arisen among us which styles itself the company of Jesus, and proclaims itself the militia of the pope. These Satellites of the pontifical tyranny live like the Scribes and Pharisees and seek to replace truth by falsehood light by darkness. They will, no doubt, obtain their ends, my brethren, by reason of their astuteness, which clothes them with a multitude of forms to be combatted; with the pagans they adore idols, with the atheists they deny God, with the Israelites they profess Judaism, with the Protestants they call themselves reformers, and all this is done to discover the plans, thoughts, inclinations of their enemies, to lead men into the way of perdition, to induce them to say, there is no other God but the pope! They spread themselves over the whole earth, and obtain admittance to the councils of princes, the more surely to rule nations, to subjugate humanity, to bend it beneath the yoke of the bishops of Rome. But we hope that God will, one day, grow weary of such abominations, and will permit these miserable Jesuits to be pursued by those who have lent them assistance, by the popes themselves, for whom they have drank every shame; we hope that these Satellites of Satan will become more miserable than the Jews, and that their name will be spit upon and reviled, we hope that they will be regarded as the most degraded, and the most abject of the human race. This very remarkable prediction, which was accomplished in every particular, dates in the middle of the sixteenth century, some seven years after the foundation of the order." L. M. de Cormein's His. of Popes, vol. 3, page 226.

The laws of the society rendered its members free from all control but its own; they were, by strict discipline, shorn of all love of family, all kindred ties, love of country; they obeyed no law of God or man,

they have a shield to cover everything, they could commit any crime under the supposition, that the end justifies the means.

Popery and this kindred society reverses God's plan. Vice is virtue, and virtue vice, and said to be for the glory of God. A man need not love God only once in his lifetime; it is, they say, sufficient if he does it once before he dies. They say the Bible does not teach men to love God so much as it says you are not to hate Him.

We hate God when we commit crime and do not obey Him, but nothing is crime in their eyes; it may be wrong—but it may be right!

They cover their conscience under their method of probabilism, and there is nothing the mind can conceive that cannot be covered under this law. A murder may be wrong, and all men may say so, but according to them, it may be right, because some good may come out of it, so they walk through the world with no thought or care, they may be laden with crime, and yet, if their general [illegible] not find fault, they reason themselves, as no one else can, and they care for no one else.

They have the faculty of dividing the soul from the body, under the plan of directing the intention—for instance, they say it is the soul that does the act; so if they are setting a house on fire, scuttling a ship, stabbing a man in the dark, or any other act, while the operation is being performed, if the soul is thinking of something else—or thinking some good may come out of it—then it is the body only that acts, so the soul is free before God, 'twas the body that did it, that is not responsible, they say.

They have also a doctrine of equivocation—so that while taking an oath, if they are asked—did you do so and so, they answer No! but they say to themselves, not before I was born, or something like that.

We could fill pages of these corruptions, they have been published so many time, that the public ought to be getting familiar; we say

there is no crime this so-called church does not cover up in some subtle form; all have an excuse, the merchant, the mechanic, the professional; the servant girl is not forgotten, if she does not receive as much wages as she thinks she ought, she may steal and it is no sin; stealing is allowed if for a good act, say to pay for mass to get a soul out of purgatory.

The constitutions of this society had been kept secret for a long time, but in a law suit in France, against the society for money lost in their engaging in trade, they were compelled to bring the volume into court, they knew it would be looked on with disgust, so each member was ordered silent respecting it.

All France was aroused to the most intense indignation, the parliament issued their decree abolishing and banishing the society of Jesus, from the nation and in that national act assigned these reasons. The consequences of their doctrines destroy the law of nature, they break all the bonds of civil society by authorized theft, lying perjury, the utmost licentiousness, murder, criminal passions, and all manner of sins. These doctrines, moreover, root out all sentiments of humanity; they overthrow all governments, excite rebellion, and uproot the foundation and practice of religion and further, they substitute all sorts of superstitions, irreligion, blasphemy and idolatry. Pope or President, pages 170 and 171.

The aiders and abettors of this deadly blight may, and do say this was in the 16th century; but is not the same principle insisted on to-day? also the name of England and America are mentioned as the countries this society and the pope have their deadly eyes on.

The pope, in this year, 1890, calls upon all of the members of his church to become candidates for all offices, to fill the City Councils, or Boards of Aldermen, Senate or Congress, the object being to make this a Roman Catholic country, and also to receive money from each, forgetting then, the position, and when in office to assist

in the making of laws most favorable to this so-called church, to put their deadly hands on our public schools, and to keep their children from going to the schools provided by the State; the education given in these private schools is far below that of the State, but, education these priests do not want, they desire to bring the minds of the children to a Jesuit level, and threaten to refuse the parents of these children the sacraments of the church, unless they consent to their demands, by sending the children to these private schools; penances are also to be imposed on the defaulting parents. One would think we were back in the dark ages, to read such statements. As far as sacraments of the church goes, if the parents only knew it, they would be much better without them, and as to the penances, they do no harm, that is if you do not waste any time over them—but we proceed.

Pope Clement, XIV, in the 18th century, pronounced this society of Jesuits, wicked and mischievous, dangerous to the peace of the world, and unworthy of longer toleration.

So this pope knowing their revengeful spirit, took every precaution, to free himself from their vengence, but to no purpose; the food in the kitchen was doubly watched, but they employed other means.

A lady of the Sabine, entirely devoted to them, had a tree in her garden which bore the handsomest figs in Rome. The Reverend Fathers knowing that the pope loved this fruit very much, induced the lady to disguise herself as a peasant, and go and present these figs to Brother Francis. (This Brother Francis had to watch the food.)

The devotee did so several times, gained the confidence of the Franciscan, and one day sliped into the basket a fig larger than the others, into which a subtle poison, called aguetta, was injected. Up to this time the holy father had enjoyed perfect health, he was well made, though of the ordinary height, his voice was sonorous

and strong, he walked with the activity of a young man, and everything presaged a long old age to him.

From that day his health failed in an extraordinary manner; it was remarked with alarm that his voice was sensibly failing. To those first symptoms of his sickness was joined so violent an inflamation of his throat, that he was obliged to keep his mouth constantly open; vomiting then succeeded the inflamation, accompanied by pains in his bowels, finally the sickness increasing in intensity, he discovered that he was poisoned. He wished to make use of antidotes, but it was too late. For three months he endured this terrible agony, his courage never failed him; he said, 'Alas, I knew well that they would poison me, but I did not expect to die in so slow and so cruel a manner.' He died the 22d of September, 1774. L. M. De Cormein's His. of popes, vol. II, pages 397 and 398.

The influence on the world's condition, since the readmission of the Jesuits, in 1814, is seen and felt by those who have lived, say, during the last fifty years. In the wars ending with the battle of Waterloo, the papacy had received such a check, that it might never have lifted up its head again, without their silent workings among the nations; the papacy has had to be propped up since, by French soldiers at Rome, and the nations that received the greatest losses under Napoleon I, were Roman Catholic countries; they were partly punished for their own acts; the benefits gained by the war, fell to the share of the Protestant countries, particularly to England and Prussia; the change in the conduct of the papists, every year or so, is apparent to all, particularly to those whose experience enables them to see back for a number of years; they have been under Jesuit teaching, partly quiet and retiring, now they are getting bold and imprudent, and speak of the success of their so-called church, as a fact almost realized, and are beginning to throw out dark hints, as to the means to be employed for that purpose. Many of the thinking people wondered why, in this nineteenth century, such a meeting

as the one had at Rome some few years since, to vote the infallibility of the pope, was called. No one believed in it, either pope or priest, and yet they passed it after discussing it, or something else, to account for the time used. Can any one that knows anything about the slippery ways of the Jesuits or papists, be deceived as to the real meaning of the meeting, to waste all that time, to spend the thousands and ten thousands of dollars, to call all these priests from so many parts, to establish such nonsense? The writer has never thought anything else, but that infallibility was the excuse, foolish as it was, to cover a deep Jesuitical scheme, to enslave the countries. This is what the meeting must have been called for, and since that time, armies of expelled Jesuits have flooded England and America, the fruits are beginning to ripen, some of them are already on the market, and the one most visible is the Jesuit schools in America; in England their boldness and corruption of the state church, other fruits will show themselves as the time advances, another is in the hearts of the timid, a fear is produced, you cannot tell why, but it is there. You hear it expressed often, and it was fear that enslaved the nations in the eighth century and gave the pope power; so history is repeating itself. And if as we read, that far-seeing martyr, President Lincoln, was almost afraid to bring the factions together in collision, what must it be now? And what will it be in twenty years time, when the crop of the Jesuit schools are fully ripe? We put a well known question to you. What are you going to do about it? What is to be the consequences of these thousands of Jesuits, men and women, in many cases unknown, let loose among the people? The same society that thirty-seven states as well as the pope, suppressed, and found its adherents unbearable, unmanagable, impious, fanatical, revolutionary; the very dregs of society in large cases, but infesting all classes from the head downwards, and have been driven out of all countries. Does any one suppose unless the church of Rome was playing a deep game, it would restore these

people that they know so well, and that have threatened to engulf the papacy more than once, and are not the school boys fed by this Jesuit food already from the age of ten and upwards, rebels at heart? Their nationality is transferred to the church, and when sufficiently numerous to do its work, can be depended on to repeat the disgraceful riots such as President Lincoln ordered Bishop Hughes to stop during the late war, and for which he lost his valuable life.

And just here it would be as well to say that it is thought some of the government men at Washington had no doubt the murder was concocted by the Jesuits, and that it was only out of state policy that they were not charged with the crime; the house of Mrs. Surratt was a meeting place for these Jesuit priests, and that nearly all, if not all the witnesses, including Mr. and Mrs. Surratt, were Roman Catholics, and that John Surratt was sent after the murder by one priest to another in Montreal; that after a few months he is taken to Quebec and put on board an ocean steamer, the Peruvian, introduced to the captain by the false name of McCarthy, and he kept him locked up in his stateroom. Afterwards taken into the service of the pope as one of his soldiers until discovered and brought back to the United States; but then he was comforted by being told he should have some Roman Catholics on the jury and should be acquitted, and he was acquitted.

Late priest Chiniquy says in his book "Fifty Years in the Church of Rome." "The very day of the murder, he said, he was in the Roman Catholic village of St. Joseph, Minnesota state, when, at about six o'clock in the afternoon, he was told by a Roman Catholic of the place, who was a purveyor of a great number of priests who lived in that town, where they have a monastry, that State Secretary Seward and President Lincoln had just been killed."

"This was told me" he said, "in the presence of a most respectable gentleman, called Bennett, who was not less puzzled than me. As there were no railroads nearer than forty miles, nor telegraph

office nearer than eighty miles from that place, we could not see how such news was spread in that town.

The next day the 15th of April, I was at St. Cloud, a town about twelve miles distant, where there are neither railroads nor telegraph. I said to several people, that I had been told in the priestly village of St. Joseph, by a Roman Catholic, that Abraham Lincoln and Secretary Seward had been assassinated. They answered me that they had heard nothing about it. But the next Sabbath the 16th of April, when going to the church of St. Cloud to preach, a friend gave me a copy of a telegram sent to him on Saturday, reporting that Abraham Lincoln and Secretary Seward had been assassinated the very day before, which was Friday the 14th, at 10 P. M. But how could the Roman Catholic purveyor of the priests of St. Joseph have told me the same thing, before several witnesses just four hours before its occurrence? I spoke of that strange thing to many the same day, and the very next day I wrote to the St. Paul press, under the heading 'A Strange Coincidence.' Sometime later the editor of the St. Paul Pioneer, having denied what I had written on that subject, I addressed him the following note, which he had printed, and which I have kept. Here it is, you may keep it as an infallible proof of my veracity."—Fifty Years in Church of Rome, page 730. —Here follows the letter and several answers.

So the murder of Lincoln was reported four hours before it was done, in a place that the news could not under ordinary circumstances reach until the next day, there being no means to take it there; let the fact speak for itself, also remembering it was a Roman Catholic village, and a monastry belonging to it, and that these priests were in the habit of visiting at Mrs. Surratt's house.

Is it necessary to have the horrid experiences of the past, in order to move us, or shall we take the time as it serves?

Shakespeare says, "There is a tide in the affairs of men which taken at the flood leads on to fortune. Omitted all the voyage of

our life is bound in shallows and in miseries; on such a full sea we are now afloat, and we must take the current as it serves, or loose our venture."

Do we need any further evidence than this book furnishes (and it does not give a fiftieth part of the whole) that this institution of a so-called church is nothing but an imposition from its very start, and if it had come in any other form but under the disguise of religion, it would be treated as banditti and driven from the face of the earth. Can ministers of the gospel look quietly on from year to year without even a protest, and see the dear little ones brought by their deluded parents into this blasphemy?

There are some papers always preparing the public for an excitement about war, about something that can be settled by arbitration. But there is no court of arbitration, or anything else humane, but force, can settle this greatest of all evils. Can you not trace the Jesuit in these rumors? And if a war could be brought about between the two greatest English-spoken countries, what advantage it would give them. A splendid opportunity for a few crocodile tears, with the hope of stealing away the carcass. Talk of war—with such an enemy in our midst. No! we dare not, either country, fire a shot with anyone until we are rid of our most deadly foe.

Did it ever occur to you that whenever war is talked about here, it is always England, a Protestant nation? These rumor starters never want a war with France, or any Catholic country. Can you not trace the origin in these rumors? Why, England has done more to keep on good terms with America than you can trace in the whole of her history, and yet, if war is talked about, England is the chosen foe; this must be the the source of Jesuitical hatred.

All that is now wanted, is a President favorable or careless of the Jesuits. They have got a good footing in Washington.

Do we remember there is a Jesuit college there, and that Americans send their children to it to be educated, not perhaps suspecting the danger of such a system?

The college had a centennial a few years since and was attended by some of our citizens, encouraging this greatest of all human foes.

Many names of men known then under that party, were given. Some gold medals were distributed. One was given to President Grover Cleveland for the government of the United States, and he actually accepted it. Did the government receive it? We hope not.

We remember Cleveland before he became President, responding to a toast given by a Catholic bishop, in Rochester, N. Y. The toast was, "The Rochester Clergy". He must have meant his own church with himself at the head. The party was selected, as usual for this purpose, and of course it went off all right.

The real Rochester clergy, we suppose, looked on with contempt, as they did not answer the insult. We hope our clergy have more important work on hand than toasting each other in wine.

Cardinal Gibbons, and our late President, were the leading men, and the cardinal makes a speech, and when speaking of Washington, you would think his heart was full of the desire to continue and perpetuate the republic, of which Washington was head. Does their history prove their love to such governments? We give a specimen of the blasphemous manner in which God's name was taken in vain on this occasion.

"WASHINGTON, February 22d, 1889.

The celebration of the Centennial Anniversary of Georgetown University, continued to-day.

The conference of degrees was a feature of the day. The diplomas were presented by the President.

Cardinal Gibbons then delivered his address. He said, 'It is in accordance with the economy of divine providence that whenever

God has any great work to accomplish in the civil, social or moral order he employs the agency of suitable men, to effect its execution.'

And then he goes on to eulogize some John Carroll, in God's name, who lived a hundred years ago, and who started this University, and makes a quotation of that sacred passage.

'There was a man sent from God, whose name was John.' And remember, John was sent to herald the religion they have been always fighting against, and that a hundred years since, God was sweeping this continent clean of such foes. Truly, the name harlot which God gave them, is the proper one.

We give now a few extracts from pope or president. 'The Romish hierarchy declares to the United States, the following determination, through its chief organ in our country. The church is a kingdom and a power, and as such must have a supreme chief, (a pope) and this authority is to be exercised over states as well as individuals.

If the pope directed the Roman Catholics of this country to overthrow the constitution (and put down the American flag), sell the nationality of the country and annex it as a dependent province to Napoleon the Little, (a papist sovereign) they would be bound to obey. It is the intention of the pope to possess this country."—Page 173.

We see now that the Jesuits have neither heart, soul or conscience. They are sent to our country to do any deed they are ordered, no matter how bloody. They come under sealed orders, and ask for the education of the children according to their own maxim. "Give us the education of the children of this day, and the next generation will be ours. Ours in maxims, in morals and religion." They are now doing with education in the United States exactly what they have done in every European kingdom. They affect all the learning of the world; they establish their academies and their professional honors to win the young into their embrace. Jesuit nuns are pursuing the same course in concert with the aspiring and licentious

priests, in deluding young girls. These sisters of charity, sisters of the sacred heart, etc., invade the sanctity of families, and ensnare the souls of the innocent and confiding. Their zeal is more fervent for the cause of the pope in the United States, than in any other country in the world. Pages 194 and 195.

We come to the mode by which the society admits to profession. At the time appointed, the general or some one empowered by him, offers the sacrifice of mass in the church, in the presence of the inmates of the house and others, when the person receives the Eucharist and with a loud voice pronounces his written vow in these words: "I. N. make profession and promise before Almighty God, before his Virgin Mother, and before all the heavenly host, and before all bystanders and you reverend father, general of the society holding the place of God, and your successors, or you, reverend father vice general of the society of Jesus, and of his successors, holding the place of God, perpetual poverty, chastity and obedience, and therein, peculiar care in the education of boys, according to the form of living contained in the apostolic letters of the society of Jesus, and in its constitutions. Moreover, I promise special obedience to the pope in missions, as is contained in the same apostolic letters and constitutions."

Then the name of the country, the day, the month, year is added. Page 182.

We would ask where do the apostolic letters come from? Seeing the apostles knew nothing about such a society, and that it was formed about fourteen hundred years after their death, we suppose they get them from the same place as the pope gets his.

CHAPTER XIV.

THE INQUISITION.

"And the nations were angry, and thy wrath has come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints. and them that fear thy name, small and great; and shouldest destroy them, which destroy the earth."--Revelations XIX, 18.

WE believe the above passage includes the Inquisitions as one of the arms used in stirring up the nations to anger, against God's servant, the prophets and saints.

The dead, we believe, are the martyrs to the fury of these dangerous fanatics, and the judging is done to their, persecutors before God. The prophets are the faithful teachers in the real church. The saints, the christians

And them that fear thy name, are the sincere followers.

And those that destroy the earth, are the authors, fomenters and encouragers of bloody wars and persecutions.

These people have been punished in various ways, all through their history, but the time is coming, we believe, when God will destroy those who are living, that do these things.

The tares were permitted to grow with the wheat until the end; that end is near, and if we show too close an affinity with these, by permission or indifference, it may happen that we may be gathered

with the tares; and if we allow them to get too strong, wars and revolutions, according to the history of the past, will follow, and we shall be the sufferers.

Remember the verse in Revelations IV says, "Come out from her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This threat applies to all that have her mark; and would it not be very easy to get the mark, by encouraging or assisting with money or in any other way? This is worth thinking of.

Also remember the devil is wroth, knowing his time is short, and will do as much mischief as he can; his power can only be stayed by our clinging to God, and by showing an abhorrence to this open idolatry, and preventing its spreading by sound legislation and other means at our disposal.

A short time may mean twenty, fifty, one hundred years, but much harm that may be avoided can be done to the nation in that time.

This matter concerns all, for the happiness or the misery of the country and the world depend on how we follow the instructions given in God's word, and also how we understand the prophesies of the Bible. So have a little patience, and read the following from Revelations XII, 17 to 21 inclusive.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of Heaven, Come and gather yourselves together unto the supper of the great God.

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army.

And the beast was taken, and with him the false prophets that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh."

The writer does not wish to be an alarmist, but remember, the above is the word of God, and must be fulfilled within the above named time! All of the prophesies of the Bible have been fulfilled as their time has arrived, and must this be an exception?

No living man knows how all this is to be done or exactly what year, but come it will, as sure as the sun will rise each day, as long as the earth lasts.

It indicates great and terriable wars and the taking of the beast (the papacy) and the false prophet (Mohammedanism) and their distruction and punishment, and it also indicates a vast slaughter, as the gathering together of the birds of prey for their great supper implies.

The location of these wars is not given, but no doubt it will fall heavily on those nations and the people who have on them the mark of the beast, and of the false prophet.

There are a great many reasoners that say wars are not consistant with a kind and loving God, but these are generally those who rest on morality for the future, or deny the word of God, or give him any right to punish his people for their sins; some of these go so far as to say they have no responsibility, and their eyes being closed, cannot see the deformity of their own hearts; but does not secular and biblical history show there are some people that nothing but the sword will open their eyes and bring them into a state of penitence? What could convince such a people as the Jesuits, the founders of

the Inquisition, or the pagans generally, that they are sinners in the sight of God? Nothing except they first see the rod, and some we fear are past even that.

Now we say to those who find fault with God's government of the earth, that He has been very lenient and patient, but advantage has been taken of it, and they have committed such wickedness as this book speaks of.

And all He as hto do is to withold His constraining power, and the devil's agents will bring on war and misery without any help from any other source.

Also remember, this is a revelation of not what shall be done, so much as it tells of what will be done, as the fruits of the evil of men's wicked passions.

And it behoves us to do all we can to prevent this great and terrible war reaching our shores, by not giving our countenance to these promoters of wars; they are here already in numbers, and are increasing, and in a few years a fresh crop will be raised in these seperate schools, and the larger the number the more difficult to keep in order; but we will soon show a few of the acts of these inquisitors.

As we search history at the commencement of the inquisition, we naturally ask the question: Since this institution was established, as a means of punishment, what was the character of the parties on both sides? They ought to be very wicked and obdurate people, on which the thunders of the inquisition must fall. Let their history speak for them.

On the other hand, the parties establishing it must, or ought to be, very good—haters of all wrong. Vice in all forms must be detestable to them.

And as the chief among the founders was at the head of a religious order said to be appointed by God himself, everything just and pious must be his standard, and all parties around Him must be gov-

erned by the same methods, so that the community of which we write ought to be living in a state of righteousness, and peace and plenty ought to be the lot of all.

Well, was it so ? let an historian of the thirteenth century, who was a monk, tell the story, and in his story we shall find the same belief in the apostolic descent of this so-called church, that has always clung to its members, and which for many years the reformers could not shake off.

A monk of St. Albans named Matthew Paris, who wrote the cotemporaneous history of the thirteenth century, thus speaks of the church :

" The little faith which still existed under the last popes, and which was but a spark of the divine fire, was extinguished during this century. All belief is annihilated. Simony is no longer a crime, usury is no longer disgraceful, and greedy priests can devour, without sin, the substance of the people and the lords. Evangelical charity has now taken its flight towards the heavens ; ecclesiastical liberty has disappeared, religion is dead, and the holy city has become an infamous prostitute, whose shamelessness surpasses that of Sodom and Gomorrah.

Every country is abandoned to the rapacity of monks in rags, ignorant and unlettered, who fall upon the provinces armed with Roman bulls, and with effrontery adjudge to themselves all the revenues granted by our ancestors for the subsistence of the poor, and the exercise of hospitality.

Those who resist this dilapidation of the public money, or who refuse a part of their demand to the envoys of the pope, are immediately stricken with the thunders of anathema.

Thus the pontiffs not only exercise an odious tyranny, which is still the more insupportable, as their agents, like true harpies armed with iron talons, not only snatch even the last rags which cover the

faithful to maintain the luxury of the court of Rome, but even overthrow the traditions of the first ages of the church, and drive away from the domains of St. Peter the citizens who divested them, to replace them with the wretches called Roman farmers, who leave the work of the fields to pillage the inhabitants of the provinces, and who, in hopes of meeting the good graces of the holy father, send to Rome the spoils of the unfortunate.

Thus do we deplore such scandals, and say, in the grief of our soul, that we would rather die than assist at this sight of horror and abomination." L. M. de Cormein's His. of Popes, vol. 1, page 457-8.

This is the language of a monk of the thirteenth century; perhaps this man would think nothing of spoiling the property or life of a so-called heretic, or his family; the above was done to the lambs of the flock, and they, in turn, would think it a religious duty to rob a Protestant, and so it shows us the state of the times, or as is sometimes said, Peter robbing Paul, and we think we see a rival spirit, in this monk's complaint, rather than a desire for reform; and between the two orders of monks the people must have been fleeced unmercifully, and with the consent of the reigning pope. How would you like Roman Catholics, after living in and under Protestant laws, to go back to the confusion of that day, brought about by this institution you think is the true church?

Innocent III, in 1215, gave orders to St. Dominic, also a commission, to judge and deliver to the secular power for punishment apostate and obstinate heretics, and this was the commencement of the inquisition. It was established to slaughter the Albigenes and Waldenses. An account of a part of the injustice and diabolical wickedness done to these people will be found in onother chapter.

And also to burn Arnold of Brescia, and to massacre the people and the city; this was some of its initial work. St. Dominic and Simon de Montford led their armies against the Waldenses and

Albigenes, and when defeated, delivered those that they did not massacre to the secular judge to be put to death.

The inquisition was not in so perfect a state for destruction until after the death of St. Dominic and the above pope; then they established in every city, a council of inquisitors, consisting of one priest and three laymen, and their business was to search for heretics everywhere, in cities, houses, barns, cellars, woods, caves or any place where they were likely to be found, and when found a short mock trial and the stake; this was being literally hunted to death, the houses they lived in were either razed to the ground or confiscated, or both, for according to this Pharasaical spirit, heretics poisoned the land on which they stood, so it wanted purifying. A landlord was held accountable for the religion of his tenant, and confiscated his property, if rented to such dangerous folks.

Everyone was obliged to search for heretics, and when found, either to deliver them to these holy men, or to enter a charge against them, which really meant a conviction, a charge or conviction being synonymous.

No one could follow a trade or profession without being a Roman Catholic. No one could have a copy of the old or new testament in their possession without a license from a priest; all the books they might have, taught them nothing but the idolatry of popery, the Virgin Mary, saints, or some such useless books; the real object of this was to keep the people from reading either the historical or Biblical history of the church; that once read, and good-bye to popery.

And as time went on the inquisition became so strict that two Dominicans were appointed in every city, with assistants, to carry out the business of this dreadful tribunal—this terror of the world, that swallowed up so many millions in its treacherous and leperous grasp; instructions were given to these Dominicans as to what

heresy consisted of, and we find it was pointed against those who believed in the doctrines of Luther and Calvin; a good proof who the martyrs were.

With what subtle food the Roman Catholics feed their people of to-day; they never tell them anything about this horrid work, on the contrary; as they must not read for themselves; once in a while they get a sermon mentioning as far off the noble army of martyrs—as if they were the innocent victims. Their audacity certainly astonishes us.

The writer has spoken to many papists on this subject, and they look at you as if you were telling some falsehood; these poor creatures know nothing about the history of their own church; a poor business, afraid to speak of its own dreadful acts, and for shame, or some other reason, they are obliged to hide their own history.

We hope the readers of this book will stop and think what the consequences would be if popery is allowed to get a firmer hold on the country. Remember, this power you are now nursing will turn and bitterly sting you, and unto death. And also think, you! yes, you! that are perhaps giving your money and sympathy to build them up are, in their eyes, the heretics they so bitterly denounce.

Remember, when popery was in the full blaze of power, such as you were not allowed, no, not even a place to rest your head. How would you like, you, who from prudent motives have laid up for yourselves and family or descendants, twenty, fifty or one hundred thousand dollars, more or less, to have their unclean hands put upon this property, simply because youare too conscientious to believe in their unholy dogmas. At the time I write, many loathed the name of popery as they do to-day, and yet, unless they became hypocrites, and pretended to be converts, if nothing more, there was rarely any medium but the stake; once in a while a loathsome dungeon for months or years. This is the work of the inquisition,

which has not been abolished, as many think, but is in force to-day, and we will give you some examples before this chapter is closed.

Is it a wonder the world is so much behind, as far as the numbers of christians are concerned, when we take into consideration the methods adopted to make it so ? The heathen nations have used force to make converts, particularly the two greatest, popery and Mohammedanism ; the one cut off the head, the other burned to death, and when the latter worked in private, tortures were added that nothing but fiends could invent or bear to look at. Also remember, the fiery furnace of Nebuchadnezzar amongst others.

To popery, persecution is a great part of their religion ; take that away, and the abominations of mass and the confessional, and what is there left ?

If there was any good in their religion, when they find a non-believer, why not persuade by sound argument and show them where they are in fault, prove, as the Protestant does by divine argument, their reasons ; they do not do that, they have no argument but the stake ; it is either surrender or death, and it was the greatest part of a priest's education to torture and burn Protestants. Some of the kings, as we have shown, were also taught it was their chief business to hunt the best of their subjects.

It must have been a delightful time to live in those days, to support such rulers, and to know nothing was safe in your keeping, if only the evil eye of these inquisitors were fixed on it. You may have had a beautiful, loving daughter, and one of these fiendish persecutors sees her ; she is taken away in the name of the holy inquisition, and that is the last you see of her ; you may guess her fate, but there it ends for you. Poor girl, * * * * when she is done with, she is sacrificed. Some one may find her bones, but not recognize them. Your wife or sister may be taken for the same infamy ; nothing was safe.

People were snatched up for the slightest suspicion; not to bow to these priests, or to the wafer God, or to express your disapprobation of them, even by a look, was enough.

In Spain alone, there were nearly twenty thousand of these wretches employed to go and insinuate themselves into all societies, and to speak against the pope or the inquisition, taking people off their guard, and then to inform against them to the holy inquisition so-called.

These tools were so drilled (and were of the Jesuit order) by acts of cruelty, that they could stand and almost help drag their own mother to the rack, and yet the descendants of this people to-day, will talk to you about the liberty and holiness of Mother church. O, blindness and bigotry; and this is called religion. Well, keep me from it. Thousands were dragged into this horrid place for not believing in transubstantiation; this dogma was the invention of a monk named Paschasius Radbertus in the tenth century, at an age of such dark superstition. Rome had done her work well, and any absurdity, however great, would be believed.

If any one was to bring forward to-day, for the first time, such an exposition of Scripture it would be scouted by all.

But the pope and priests saw what a mysterious power it would give them, as well as bring in vast sums of money, for this is one of the great revenues of this church.

So they clung to it, and did not scruple to murder any one that could not so conform or shut their eyes to all common sense, and this so-called church will cling to it as long as they can persuade any one to believe in it.

The method of separating the words "this is my body," from the rest of the chapter, enables one to put any construction on it they please. It is something like the keys; "and on this rock will I build my church;" these words used alone can be made to suit any pur-

pose, but in connection with the subject of the chapter, the Roman Catholic meaning falls to the ground.

Transubstantiation was denied by many monks and priests, as well as councils, so that it did not become a dogma of the church without a struggle.

In the eleventh century, in the reign of Leo IX, about 1050, one Berenger, a bishop of Tours, gave lectures against this wicked dogma, and many approved of his opinions, and spoke in the same direction, but a monk named Lanfranc, jealous of Berenger in other matters, took the cowardly way of bringing an accusation against him; after he had in vain tried to combat him in argument, and also after he had received the following letter.

"I am informed my brother, by Euquerrand of Chartres, that you disapprove of the thoughts of John Scott, in regard to the sacrament of the altar, and even regard them as heretical, because they do not agree with those of Paschasus, your favorite author. If it is so, I fear, that yielding to a precipitate judgment, you have not wisely used the mind that God has given you. When you shall have studied the sacred Scriptures, you will also condemn St. Ambrose, St. Jerome or St. Augustin, or else you will approve of the reasoning of John Scott, in relation to the Eucharist, for you will learn by taking the works of the fathers and of the doctors of the church, according to their most correct sense, that transubstantiation or the real presence of Christ in the Eucharist, is an error which the last century has bequeathed to ours." L. M. De Cormein's His. of popes, pages 338 and 339.

Berenger was excommunicated and at the sight of the stake he did recant; he did this several times, but as soon as clear, he still maintained his opinion; of course he coulld not get a fair trial. Lanfranc was ordered to explain his faith as a witness against him, not by reason or facts, but by the authorities of the church; the last thing that ought to be accepted in a court of law then or to-day.

It was sufficient to accuse a person; they never saw each other, no evidence was wanted, the accusation was enough; all that was asked was to confess; failing to do that, they were taken into what was called the Hall of Torture, and maimed and bruised, almost beyond human endurance, and then thrust into a filthy dungeon to groan alone, no eye to pity, none dare to help; you might starve to death, or die of some loathsome disease, lurking in the foul cell. This is the work of holy Mother church so-called. To be Christ's servants, we must have his spirit. Is the above the spirit of him who wept over Jerusalem, who is waiting to take all into his arms, as a hen gathers her brood under her wings? Oh yes! we know them by their fruit.

Some of the tortures invented were fiendish, and we can hardly expect anything else, since the church so called came from the bottomless pit.

Just imagine if you can, what it is to be suffocated, by having water poured into your stomach, the pouring kept on until the work is done, or to have your feet dipped into some inflamible solution, and then lighted, until they are burned to a crisp and then put into a cell, alone, to contemplate the loss of your feet; again, to be drawn up to the ceiling by pulleys, and suddenly let fall to within a foot of the floor, to dislocate your joints, or to have two pieces of wood filled with large needles or small spikes, and then the tongue pressed between them—the pain must be horrible, and it soon begins to swell and fill the mouth, and if not removed, suffocation is possible.

The greatest number of tortures are applied to the tenderest parts of the body; they cannot be published, but it makes one's blood creep, and to think we belong to the same race of men, and then we are asked to accept the religion of such fiends. Never! ! Never! !

We have given in this book a few of the massacres which were done because the Inquisition did or could not kill fast enough, and some of the crusades against the Waldenses and others, but there

were the crusades to the holy land, which lasted over a century, and which killed between one and two millions of people. Some say more; this is all the work of this tender and loving church so-called, with the advice and assistance of this sacred Inquisition.

With what a satanical cruelty these priests preached these crusades from their pulpit; their tongues seemed loosened; when they wish to fire the hearts of their congregation to the boiling point for evil, against Protestants. they filled their hearts with rage, and never seemed so eloquent as when they were urging on the people to murder, blood and destruction; had you asked any of them to preach the love and mercy from Christ's Gospel, they would have sunk below zero at once.

And are not the pulpits used to-day, more for a political purpose than any other? Do they not control the elections from these pulpits? We approve of the precautions used by the government to keep people honest in their voting, but why not put an embargo on these pulpits, and say you shall not preach or intimidate the people as to their acts.

Such a thing as that would be called by some of the upholders of this so-called church, dreadful heresy, but our eyes are opened; we have a different intelligence in the world than a few centuries since; it is time we shook off this leprosy, and the time is near at hand when this so-called church will have, like Sheakspeare's bully Pistol, to eat her own leek; it only wants a few more overt acts, for the beginning of the end to come, and we wish to warn the people that the sooner the breaks are put on, the sooner the train will stop, and with the smallest amount of danger.

We said we would show the Inquisition was yet in force; to do so we will begin from about 1840.

Roman Catholic Priests are very jealous at having any branch of their profitable business interfered with, one of which is the marriage ceremony.

A case of supposed interference occured about this time by two Roman Catholics being joined together by a Protestant minister, whom we think is the only fit person to perform such an important and sacred covenant. It angered the Roman bishop, and he sent an unchristian letter to the minister which was the means of bringing the two together, and the arguments of the Protestant so calmed the angry priest, and after several calls, induced him to read some books of these dreadful Protestants. After this he ventured to open the sacred pages of the Bible, in which he saw God's plan of redemption, and it was so opposite to the plan of popery that it won his heart and he let in Christ. So of course popery was of no further use to him. He left Rome and joined the church of Jesus as a minister, and began to preach the unsearchable riches of Christ.

This so incensed the church of Rome, that they laid at once a trap for the reformed priest, in the true Inquisition style. This was in her majesty's dominions, so of course great secrecy was used, and the craft of the Jesuit was here brought into play; and one of these, a Spaniard, made the acquaintance of this reformed priest, under the disguise of an Italian layman. He professed great friendship, but threw off all religion, making the excuse that he did not want to talk about it. This pretended friendship went on until the heart of the reformer was won and all suspicion vanished. They would walk out together, and on one night well suited for the purpose, they were by design, waylaid by a number of men, and he was dragged in a Cathredral and made a prisoner in one of the cells; he was then made by fear of a violent death, to write letters dictated by these cunning Jesuits, in which it was made to appear to the Romanists, that he left the Roman church to better his condition financially, and also to write to the Protestants to say it was his intention to return to the most Holy Catholic church.

Once in the hands of these priests, all trace of him was lost, and he was kept until placed on a ship as a prisoner, and sent to France

and there delivered secretly to some French bishop, who after a time sent him in the same secret manner to Rome, where he was sentenced to serve a term of years in a convent; these places are so built that men can be easily lost to the public, who know nothing of the treachery going on within these dreadful walls.

This man, after many years, obtained his liberty of person, but his mind was enslaved to that of a tool of this so-called loving and merciful church, and then the above facts became known. Here is one case, proving the bold workings of these Jesuits, and showing the Inquisition is still in force.

About the middle of the 19th century the people of Italy groaned under the exactions of the papacy but were unable to free themselves. The Austrians gave their power to the pope and by this means kept Italy in temporal and spiritual bondage, and they were forced to bear the impositions of the pope. But the Hungarians, revolting against Austria, and so weakened her, and also the revolution in France, 1848, gave the Italians hope, and they took advantage of Austria's embarrassment, and with Garibaldi at their head, with an army of Italian voluteers, entered Rome, deposed the pope and proclaimed a Roman Republic in February, 1849. The pope escaped in the disguise of a priest, and went to Gaeta, in the Veap olitan territory.

But previous to leaving, he made sure of the poor prisoners in the Inquisition at Rome. Strict orders he left with the officers, to keep them as closely guarded as ever; no hope for them, although this tyrant was fleeing for his worthless life. It was a few weeks after the republic was established before these prisons were discovered, and the government gave the holy office for the use of poor families, and then these doors were opened for the first time in three centuries. O ! What a scene to find hidden under these grey stone vaults.

Prisoners who had lost all hope, to once more hear friendly voices and then to see those subterranean passages that had been filled with victims cruelly murdered by this relentless so-called church.

Can you imagine the scene? Can you wonder at the oaths sent against these heartless fanatics, and also the terror of the beholders as they felt that they themselves might be betrayed?

This building was a prison in the time of Nero, but additions had been made, by placing at different periods other stories on the original, which made it as found by the Roman republic. Might not this prison have once contained the person of the Apostle Paul, who knows? This place as now found was truly a dreadful one; the subterranean passages were so concealed that they were with much difficulty found, and after removing black, oily earth, and going down, down stone steps, to find what? fragments of what had once been men and women, and who had been thrown down from the holes above, and which were at once closed to exclude all light, maimed in their falls, limbs broken, but left to die in their agonies without food or any attendance. There was seen old fashioned garments of both sexes, women's long hair, bones, skulls, and other evidences of cruelty, enough to horrify the beholders; the cells were in some cases used for throwing down the prisoners, by removing a stone in the floor and they went down heavily, perhaps twenty or twenty-five feet to the bottom, to lay groaning in a darkness and silence beyond description.

In one place, after removing the rubbish, they discovered stone steps to the number of twenty-five or more, and here was found a horrible method of putting people to death, by placing them in a cell filled with a soft mortar, which a person could live in as long as his strength would last, the mortar reached up to his chin and by standing in this mortar of course could breath, and so prolong life, but no sleep could be obtained, and life was only a question of time; as long as your strength holds out; for the moment the body gave way, night or day, the mortar would cover the face and suffocation would follow; so in order to live you must put forth your utmost strength, standing all the time, hungry, cold, in pain, sure death before you, to

get the least ease by reclining was impossible, for there was the dreadful mortar ready to cover over your mouth and nostrils, and this done at the same time these red handed murderers were poluting God's word by an attempted revision, and these victims, after a mock trial, were led over traps in the floor, which gave way and hurled them into these living tombs. The above description is but a very small part of what was really found, but it is enough to show the use the pope makes of his temporal power which we, as a nation are asked to be a party to help to restore; and this in the nineteenth century.

And now we leave the wicked persecutions of these fiends, and turn to a nation that has suffered dreadfully at their hands, and as a precautionary measure, had put some legal (not iron) fetters on, and with feelings of hope for the future, were opening the way for their release, and once more give them a chance to live on terms of equality; we do this now to show the forgiving spirit of the Protestants in contrast to the malignity of pagans.

In the days of Queen Elizabeth of England, these Roman Catholics, had sown such sedition and treason, that every priest and Jesuit was ordered to leave the country, and their banishment was just, for they were plotting murder among other things, but these poor people in the wretched cells at Rome and other places, had done nothing; their fault consisted in being better, and a pattern to their miserable persecutors.

On the 13th of February, 1689, a Proclamation was issued to the English people, beginning with

Whereas, it hath pleased Almighty God in his great mercy to this kingdom, to vouchsafe us a merciful deliverance from popery and arbitary power. and that our preservation is due next under God to the resolution and conduct of his highness, Prince of Orange.

The Proclamation also announced that William and Mary were king and queen of England.

England's troubles, losses, wars, internal and external, are beyond anyone's conception, excepting they follow history, and then they must search that very closely, to fix a tithe on their minds. England had seen it must at all risks, rid itself of this internal enemy that had fixed its deadly grasp on their vitals, and to clear popery from their shores forever, and they had happily succeeded as the Proclamation stated.

The Catholics, in order to cement their power had filled nearly every office with their own people, and by that means had put every one else in the back ground and had become masters of an overwhelming amount of property, and had laid their hands on the riches of the country, to support an extravagant priesthood, as well as send money out of the country to foment troubles, to encourage wars, and to help fill the treasury of the pope of Rome.

How much this is like the process of to-day, in these lectures from Europe, about Ireland, when you read their speaches; what do they amount to? Nothing; but money, and England had had up to that time, a surfeit.

This was now all changed, but some of the old despotism clung to the church of England, and the dissenters agitated for relief, and in making laws for their benefit, the Roman Catholics were excluded from holding any office; all were given to the Protestants.

This does seem arbitrary, but when we take into consideration the fact that Romanists, led on by a corrupt priesthood, will not live like any one else; put them on an equality and they at once, everywhere, begin to foment strife in order to become masters, and keep getting worse, until they are again banished; and this plan is now being adopted in America and England, and will end in a deadly strife.

Ireland has been a constant source of trouble to England, fomented by priests; Protestants were oppressed there, societies were formed on both sides for self protection, laws amended at different

times, but nothing would or ever will satisfy the Catholic Irish, kept in darkness as they are by the priests.

The Protestant Irish live in peace by themselves, and are as happy as any other nation.

The time had come when some of the statesmen of England thought they would give the Catholics another chance, and on the 5th of March, 1829, Mr. Peel (Sir Robert Peel) rose in the English House of Commons on the subject of the Roman Catholic emancipation bill. The Duke of Wellington had also brought the measure in the Lords.

Mr. Peel said he had for years attempted to maintain the exclusion of Roman Catholics from Parliament, and high offices of the state.

This bill would admit a Roman Catholic to Parliament, upon taking an oath, in place of the old oath of supremacy, that he would support the existing institutions of the state, and not injure those of the church.

It would admit a Roman Catholic to all the greatest offices of government, with the exception of regent—lord chancellor of England and viceroy of Ireland; from all offices of the church, universities and schools, they would be excluded; this speech occupied some three or four hours.

There had been several thousand petitions presented to parliament, the greater part against the proposed concession.

Lord Eldon in the Lords' said: "If a Roman Catholic were ever admitted to form part of the legislature, or to hold any of the great offices of the state, from that moment the sun of Great Britain was set forever.

This bill passed both houses and received the royal assent the 13th of April, 1829.

We make no charge against any one in this matter, those who supported the bill, did it, we hope from conscientious motives, but

it is stated before this bill was brought before the houses, the pope had sent over two millions of dollars to England, to corrupt the public papers and to pay for the orators.

Did Mr. Peel and the Duke of Wellington know the exact position of the papacy, for whose benefit these bills were passed? or did the members of both houses find out if all was right at Rome or other places? did these members find time from the pleasures of life, or the pressure of public business, to see before they granted any concessions, if the spirit of popery had changed, or all persecutions ceased, or could they have known that at that moment, citizens of various countries, equally as good as themselves, were dying with the greatest cruelty in various cells of these churches, monastries, and convents? Did they know of the horrors going on in the inquisition at Rome? We fear not.

Do any of our legislatures know anything about the cruelties of this so-called church? They are built in our midst, our little children are educated in them, after a fashion, and that is all the bulk of us know. Ought we not to be sufficiently interested to have the curtains raised and know more of what is done behind these sombrous walls, with their dark passages and cells?

If it was the church of Christ, why these appendixes? Is force necessary to bring men into the kingdom? God does not force, and why should men? Conversion is not brought about by fear, it is done by love; force is not required to rule christians, it only becomes necessary when men take its name for sinister purposes.

And we fear this measure became a law without proper enquiry; too much leniency to the criminal is a mistake; it injures the law-abiding citizen; had these laws not passed, England would have been in a better position to-day.

What was the first act of the Jesuits after the passing of the Emancipation bill? Why, they returned in great numbers to England and begun at once their plotting, and since then numbers of clergy-

men after preaching for a time in the church of England have gone over to the church of Rome. Thousands of tracts were issued by these Puseyites to corrupt the members of this church; and they are here amongst us, living as teachers in the best families, sowing the seed of their craft so cunningly that fathers and mothers are not aware their children are unconsciously drinking in poison from the lips of those they pay to educate their children, preferring these teachers to many others so much more desirable; but we pass on from this digression.

Pius IX, when elected in 1846, was detested by all; his election was made in error; he was without a friend, but from policy, he made friends with the Jesuits.

The inquisitors had the press under their control, the people of Rome were in a revolutionary state and wanted a free press, and to have the Jesuits expelled from Rome.

There was a band enrolled called the Sanfidesti or society of holy faith; these assassins were emissaries of the papacy, and are always ready, and on this occasion were hired to dispose of the leaders; their daggers were first blest by some cardinals, and a good sum of money as a reward given; the plot was discovered, and failed; but a number of these were arrested by the liberal party and acknowledged they received their daggers from a bishop and a cardinal.

The people of Rome had wanted a national guard for their own protection, but had been refused by the pope; he had now given way to pressure, and the guard was formed, and the first use to be made of it was, the Jesuits wanted the pope to send it to guard their places of rendezvous, the convents and monasteries. This enraged the people, and the cry of death to the Jesuits and monks was heard.

The guard refused the order of the pope, and the Jesuits saw their places would be burned down, and so they vacated, both monks

and nuns, and the pope contrived to send them to America to convert the Americans and to build convents and monasteries here.

Let us notice, these Jesuits, monks and nuns, and this order of Sanfidesti, or Society of Holy Faith, were Italians, Sicilians, some Austrians, but all Catholics, and they were expelled or made a retreat in time.

How does this agree with the work lately done in New Orleans? One would think these were the descendants of this Sanfidesti society, which they now call the Mafia; another band of assasssins and intimidators; the word mafia means to intimidate; things are beginning to work. Another society now shows itself called Camorra; they come from the parent stock; they learned their lesson in Italy, under the shade of the vatican, and come here to blossom.

This murder of Chief Hennessy in New Orleans, and which was so terribly punished in the prison, are the lessons taught in this most holy Rome, and by this relentless so-called church.

We are sowing the wind, we shall soon reap the whirlwind; trouble is maturing. Popery never changes. How does this agree with the Cronin case at Chicago? Also, where does the packing of juries come from?

In Catholic countries such work as the mere assassination of Chief Hennessy gets rewarded, and these people do not like to be punished by Protestants, for they consider themselves their masters; hence the packing of juries; and then, see who the priests are that performed the useless ceremony of the last rites of their church. A report says, "Father Leary, of the Jesuits, this morning performed the last sacred rites of the church over the elder, Mardiesi, who was shot yesterday, and said mass for the repose of the souls of the slain." So I think the resemblance of the people at New Orleans and those expelled from Rome is complete.

When we think this is a Protestant country, and in March, 1891, and see such things, it appears like a dream. Let us see how the

assassins have been made? God appointed a place of refuge where accidental manslaughterers might take a refuge in certain cities.

See Joshua XX, 2 and 3.

"Speak to the children of Israel, saying, appoint out for you cities of refuge, whereof I spake unto you, by the hand of Moses, that the slayer that killeth any person, unawares and unwittingly, may flee thither, and they shall be your refuge from the avenger of blood."

The above, with a few of the following verses, is the law laid down by God with reference to loss of life. We see the embryo law, as established since, in the courts of justice, to try men and give them protection from the vengeance of man, until their guilt or innocence is known. It also distinguishes between murder and manslaughter. So that man should not be left to the tender mercy of the family, out of which the deceased came. But to be tried by men of sober judgment, without prejudice.

Society was then in such a crude state that men could not control their passions as to-day, and this law was given to do justice to all. But the good intention of the above law has, in a great many instances, been entirely frustrated by the abuses introduced by this so-called church, under the head of holy sanctuary. Cities of refuge had been done away with before Jesus came. Prisons had been built, evidence given by witnesses, and before judges, impartial.

But this so-called church, a long time after it was established in the seventh century, saw a means of giving them great power and influence, and money, as large sums were given to protect murderers and assassins, and this also threw a sort of mock sanctity over them, and the unwarranted revival of the these cities of refuge, encouraged all sorts of crime, and in fact became the nursery of assassins and law-breakers.

No city in the world could breed them faster, or find for them scuh employment, as that one under the shadow of the vatican, and same thing has occurred in all places under their control.

The cathedrals were used as places of refuge, and if a murderer reached within a certain distance, he was on holy ground, and no one dare touch a man that was in holy sanctuary.

The cathedral of St. Paul's, in London, England—the road all around this was once holy, so they said—it is three-quarters of a mile round, and the old Wesminster Abbey still retains the name of Broad Sanctuary; that is, the old, noisy, paved road around it is known by that name; we have often looked for the holiness, but could not see any difference in it from any other dusty road, but the assassin's eyes might be clearer, for he went to it straight, and no donbt received absolution.

And so the most sacred things established by God have been used by this papacy as a speculation to make money, and these things encouraging murder; we may soon have here a broad sanctuary; we have it in effect already in many things—also in the tampering with the jury.

We resume. When the republic at Rome became a fact, and it was announced to the Roman people of the pope running away in disguise in 1849, it made their hearts glad.

One of their first acts was to burn the instruments of torture, and throw the ashes into the Tiber.

Here was a people disgusted with the late government, and had chosen one for themselves, and were for the first time in many centuries, prosperous and happy; but Austria, France and Spain combined to put them down, and restore the pope.

Other nations looking on, to see this shameful spectacle, and permit it on political grounds.

We do not give an account of the wars, but simply say the little republic fought well, and against great odds, and deserved a better

fate, but the cause of popery was once more forced on them with all of its exactions, including the sickening sight of publicly flogging women, which has been often done in Italy.

The cringing spirit of Roman Catholics allows the priests to horse-whip them, not only there, but in Ireland, and also in the United States; had we space, we could give known and sworn cases.

The French took possession of Rome in the name of the pope, but they were more merciful than he, for they gave twenty-four hours for the Romans to leave, which a great many of the principal leaders did. The pope was enraged at this lienency, but was very cruel to those who could not get away; some statistics say he executed several hundreds; many died awful deaths in the prisons, a large number were killed in the wars, and a still larger number exiled. This in the nineteenth century.

When people speak of the Inquisition, their thoughts are carried to Spain; it did rage there fearfully, under that miserable fanatic, Phillip II. During his reign alone, it burned, tortured or beheaded more than twenty-five thousand Jews, Moors and Spaniards, besides those who were condemned to prison, confiscation or banishment, which would be four times the number, and to add the Indians and others in the United States, the number would foot up to such a height as to startle us. Some of Spain's cruelties will be found in another chapter; to give the sickening details would be only a repetition of some of the brutal sights already furnished in our chapter on Spain, but that benighted country was not the only one in which the Inquisition raged, as we have seen, but Austria, France and other countries, were filled with prisons, after the same style; the same cruelty all over; what prayers and groans were going up to heaven, and which have to be yet answered; things are done in America which the people have no idea of.

If a religion cannot live without prisons and such horrid brutality, the sooner it sinks to where it came from, the better—the bottomless pit.

This account of the Inquisition is probably different from what you expected, but the writer thought he would show it was not confined to Spain; that hot bed of this iniquity; but that all countries over which this king of bigotries had control, suffered greatly, and the earth has been made a hell to those who would not cast in their lot with this greatest of all idolatries, but tried to serve God according to the pattern laid down for them by our Saviour and the Apostles.

CHAPTER XV.

CONVENTS AND MONASTERIES.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; For every one that doeth evil, hateth light, neither cometh to the light, lest his deeds should be reproved."—John III, 19–20.

IN writing on the above subject, one is at a loss what to record, not for want of matter, for volumes could be written; the difficulty is to select that which will not cause the blush of shame to tinge the cheek; the whole history of these institutions shows them to be places of iniquity, hedged in under the sacred name of religion. Why these places are not visited by intelligent men and women, every week, or every day if necessary, and a regular report made by unprejudiced persons of the Protestant persuasion is more than we can understand. If a house of ill-fame is known it can be entered, and the inmates taken before a police court and tried. Why not these. If nothing is wrong, why do they object to the broad day light. Every place is so guarded, with the gates and bars, that a stranger cannot enter without the whole establishment being put on the guard, and then you go through with the lady superior, or others in charge, but are refused to speak or go where the most broken hearted victims are kept; we think more than half these poor creatures would be glad to return to the world if they could be seen, and if

their tales of sorrow and shame were known the law would rescue them; as it is, walls and bars stand between those who would gladly help these despairing ones. What are these places wanted for? Are they a necessity of religion? Where in God's word, can you find them recommended? As we have said in another part of this work, they are copied from the gentiles or pagans, and form part of the dark worship of some of the heathens of the world, and from which Romanism springs; to the real christian they are an abomination. God never gave us any talent to shut up behind stone and iron gates: read the parable of the ten talents in XIX Luke; he there expects us to gain other talents, not to bury them behind stone walls, and destroys the man that hid his Lord's talent in the earth; in another place he says, "go ye into the world and preach the Gospel." Do these places fit the inmates for such work? Hear Jesus pray in XVII John 15, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

God knows best what kind of a world to put us in, and the one we are in is the best, among the sin and temptations, for this is the battle field, and where we are to gain our victories.

Each victory gives us strength. Those make a mistake who think christianity is only a creed, it is a fight; not only with the powers of darkness, but with our own heart; and we are not here to benefit ourselves only, we are to do good to others.

If God had thought it best to shut us up in convents or monasteries, He would have told us so, and then Jesus would not have prayed that beautiful prayer, part of which has been related.

This is only a false idea of piety, and if you had the true kind, you could not develop it behind stone walls; the conception is contrary to God's plan of salvation. It is another couterfeit of the enemy.

God says, come in the right spirit, and I will give you pardon, through Christ. The devil says, go and build a convent or monastery, and work it out, and in my way.

This is taking it at the best; but when we find, as the experience has shown everywhere, what wickedness they hide from the light, then every honest heart must wish to have them swept away.

Poor places for some newly-made christians, who have been vile sinners, to develop in.

Could the Apostle Paul who, to use his own words, had been the greatest of sinners as well as a wholesale murderer, have become the experienced saint we find him, in a monastery?

No! he had to go forth, and to suffer, and to be buffeted, and to be imprisoned, but under the correcting hand of God.

These poor creatures, shut up in these dens, go through all this, and sometimes more, but under another master; and instead of elevating and sanctifying, it reduces them to broken-hearted, helpless, poor dependent creatures, to whom life is a burden, a monotony, without hope for the present or future.

What kind of books do they have? mostly lives of saints, most of them imaginary characters, and dished up to suit the superstition of this so-called church, working on the senses and filling the mind with thoughts fatal to christianity; many of the nuns die early, others go insane, tempted from their homes by false statements, promised such exemption from cares, sheltered from man, who is looked upon as an enemy, expecting to find an earthly paradise and live among saints, and angelic creatures; taught almost to despise their parents, and to leave them at a time of life when they ought to rally round them, and in some measure repay for the watching over their tender years, forgetting, if ever they knew, God's first commandment, with promise, "honor thy father and mother, that thy days may be long in the land, that the Lord thy God giveth thee." But what is the word of God in such a place as that? Do these poor girls that have been watched from their infancy by some of the Jesuits, and perhaps never had an opportunity of speaking to one out of this sectarian church alone, but watched at every step, virtually prisoners

from the cradle? Do these, when entrapped, realize the happy home and companionship promised by those who, by a system of cruel deception, have lured them into the horrid prisons? We will take the testimony of some of the few who have escaped this earthly pollution.

What protection have these poor girls, taken away from father, mother, brother, and all who could protect them, and left to the mercy of these priests who repudiate marriage, and are the only outsiders allowed in the part of the prison where they are shut up?

A mother or a father that would consent to place a girl in such a hopeless, helpless condition ought to ——— well, let their conscience speak.

What slavish superstition? It shows how blind and dead a family can be to let this convent system open its deadly arms and swallow up these dear, unoffending creatures; no doubt, as a rule, they are superior to the church they worship in, and are no doubt trying to find God, and are persuaded this is the best way; but when the truth flashes over them, after they have made the false step and think it is too late to retrace, after the gates have closed them in, and all retreat shut off, oh! what a wail of sorrow must go up from these broken-hearted creatures who find themselves surrounded, not by the angelic creatures they were taught to expect, but by women whose hearts have been hardened by this deception, and who delight in cruelty, and placing heavy burdens, almost unbearable, on these poor slaves who have chosen their master through ignorance, and find this, as they supposed earthly paradise, to be nothing but an earthly hell. Oh, mothers, fathers, relatives, this is what you are doing for the children you have raised, and no doubt love. We hope this may be the means of snatching some poor girl from these painted sepulchres, and remember, when anyone tries to escape from this so-called church, they offer sometimes great rewards to get them back in their clutches. If they do not succeed, then they

vilify and persecute. If the poor creatures have kept themselves white as snow, they make them appear black as coals; no mercy is shown; they have been in many known and unknown cases, hunted to death; and the worst is, this religion reverses human nature, turns father and mother against their child.

Jesus said, a man's foes shall be they of his own household. He knew what these false religions would do, so he said in the X Matthew 35, "For I come to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law;" he meant the true religion would so interfere with idolatry, that this would be the result.

The people belonging to this so-called church ought to learn a lesson from this persistent plan of vilifying all who try to rise superior to its practices and teachings. Remember, chickens come home to roost, you may have your turn some day, you may want to change, and then you will be made to appear as black as the rest.

The only way the world can progress in anything is by comparison; compare this system with others intelligently, and if you find it is the best plan, and above all, God's plan, then cling to it; if you find something better, then leave it; go outside the limits of your priests so-called; mix with Protestants in their worship, and think as you should; you belong to yourself, and to God; and not to a clique, and do not allow yourselves to be cramped up by rules made especially to deceive. For instance, you have a list of books you are forbidden to read; those are the very first books you should read, and then you will see the reason why they were refused. Were you acquainted with these books, you could be in a position to answer for yourself. You would then see why they are called so vile and deadly, vicious, and all the names in the calender, and then find out why the Bible is kept back; it would pay well for the time spent. Another foolish thing; "we are the first church." If you have

read this book you must see it is proved to the contrary, but supposing you are; does age make a people or a system better? The devil is about as old as anything in the world; does that make him good?

The writer expects this book to be evil-spoken of by these people, but will that alter the facts?

Those of you who have read the way life is spent in these convents by the poor inmates, must at once see the mode does not produce the best women; the latter are kept going through forms so tedious and useless, fatiguing the body, cramping the mind; everything tends to make them slaves and dull the intelect.

The continued sham worship, sometimes in a language very few understand, the ridiculous penances, such as kissing the floor or the superior's feet, the marching to the table, and all innocent language suppressed, being always under the eye of some one watching every movement, night and day, must tend to give a slavish fear to these poor creatures, and make life miserable, and how easy to deceive people who must be tired of life, and who are taught black is white, or to speak plainly, are told that to commit sin, is no sin at all. if only done with a priest; with those who pretend to be the servants of God, when their actions prove them to be the servants of another master.

We will listen now to what some of these that have escaped from these prison houses tell us.

I will relate the first day's experience of one of these vilified persons, in a convent, who, after having passed through that which appears to the naked eye so impressive, and so serious and real, and done impiously, in the name of God, in the taking of the veil, and done by a bishop who knows to what a helpless condition this poor innocent young woman would be placed in as soon as the mockery was over.

The writer selects one from a number of books all telling the same tale, and in some cases affirming it on oath, so they cannot be all wrong. I take the case of Maria Monk, of Montreal.

"After taking the vows, I proceeded to a small apartment behind the alter, accompanied by four nuns, where there was a coffin, prepared with my nun name engraved upon it,

[Saint Eustace.]

My companions lifted it by four handles attached to it, while I threw off my dress and put on that of a nun of *Sour Bourgeoise*, and then we all returned to the chapel. I proceeded first, and was followed by the four nuns.

The bishop, naming a number of worldly pleasures in rapid succession, in reply to which I rapidly repeated, I renounce, I renounce, I renounce.

The coffin was then placed in front of the alter, and I advanced to lay myself in it. The coffin was to be deposited, after the ceremony, in an outhouse, to be preserved until my death, when it was to receive my corpse.

There were reflections which I naturally made at the time, but I stepped in, extended myself, and lay still.

A pillow had been placed at the head of the coffin to support my head in a comfortable position.

A large thick black cloth was then spread over me, and the chanting of Latin hymns immediately commenced.

My thoughts were not the most pleasing during the time I lay in that situation.

The pall, or drap mortel, as the cloth is called had a strong smell of incense, which was always disagreeable to me, and then proved almost suffocating.

I recollected also a story I had heard of a novice who, in taking the veil, lay down in her coffin like me, and was covered in the same manner, but on the removal of the covering was found dead.

When I was uncovered, I rose, stepped out of my coffin and kneeled. The bishop then addressed these words to the Superior. "Take care and keep pure and spotless this young Virgin, whom Christ has consecrated to himself this day." After which the music commenced, and here the whole was finished.

I then proceeded from the chapel and returned to the superior's room, followed by the other nuns, who walked two by two in their customary manner, with their hands folded on their breasts, and their eyes cast down upon the floor.

The nun who was to be my companion in the future, then walked at the head of the procession.

On reaching the superior's door, they all left me, and I entered alone, and found her with the bishop and two priests.

The superior now informed me that having taken the black veil, it only remained that I should swear the three oaths customary on becoming a nun, and that some explanations would be necessary from her; I was now, she told me, to have access to every part of the edifice, even to the cellar, where two of the sisters were imprisoned for causes which she did not mention.

I must be informed that one of my great duties was to obey the priests in all things, and this I soon learned, to my utter astonishment and horror, was to live in the practice of criminal intercourse with them.

I expressed some of the feelings which this announcement excited in me, which came upon me like a flash of lightning, but the only effect was to set her arguing with me in favor of the crime, representing it as a virtue, acceptable to God, and honorable to me.

The priests, she said, were not situated like other men, being forbidden to marry, while they live secluded, laborious and self denying lives for our salvation.

They might indeed be considered our saviors, as without their services we could not obtain the pardon of sins, and must go to hell!!

Now it was our solemn duty on withdrawing from the world, to consecrate our lives to religion, to practice every species of self denial. We could not become too humble, nor mortify our feelings too far; this was to be done by opposing them, and acting contrary to them, and what she proposed was, therefore, pleasing in the sight of God. I now felt how foolish I had been to place myself in the power of such persons as were around me.

From what she said I could draw no other conclusion, but that I was required to act like the most abandoned of beings, and that all my future associates were habitually guilty of the most heinous and detestable crimes.

When I repeated my expressions of surprise and horror, she told me that such feelings were very common at first, and that many other nuns had expressed themselves as I did, who had long since changed their minds. She even said, that on her entrance into the nunnery, she had felt like me.

Doubts, she declared, were among our greatest enemies. They would lead us to question every point of duty, and induce us to waver at every step; they were evidences of sin; we must repent and confess.

Priests could not sin, it was impossible; so she hoped I would take the oaths and be faithful to them.

She also said, infants were born in the convent, but they were baptized, and immediately strangled.

This secured their everlasting happiness.

Their little souls would thank those who kill their bodies, if they had it in their power.

How differently did a convent now appear.

The holy women! the Lady superior! what were they? And the priests I had reason to believe were base and profligate men.

And now a number of the nuns were admitted; they concurred in everything, and criminated themselves. I had been several years

under the tuition of Catholics, and was ignorant of the Scriptures; had no society or example or conversation with Protestants."

And now this poor girl has not been twelve hours in the convent, before she thinks of escaping; but she is tight behind bolts and bars, so let us finish that part of her statement which binds her closer to the awful system, and completes her ruin.

"Nothing important occurred, until late in the afternoon, when, as I was sitting in the communion room, father Dufresne called me out, saying he wanted to speak to me.

I feared what were his intentions, but I dared not disobey. In a private apartment, he treated me in a brutal manner, and from two other priests, I afterwards received similar usage that evening.

Father Dufresne afterwards appeared again, and I was compelled to remain in company with him until morning."—Maria Monk.

In the same book we get an insight into these most holy, holy places. A number of young ladies enter as novices, and luckily for them, many are disgusted and leave; this, no doubt, happens to the spirited ones; they like best the poor half frightened girls, and they call that piety, or give it the favorite name, holiness.

One of the plucky kind came as a novice, and was there about two weeks. The first day she attended mass; while at dinner, she said before us all, "What a rascal that priest was to preach against his best friend."

All stared at such an unusual exclamation, and some one inquired what she meant.

"I say," she continued, "he has been preaching against him who gives him bread; do you suppose that if there were no devil, there would be any priests?" How often the truth comes out at a time and in a place least expected. This young lady was dismissed, she had not enough gullibility for them, a good job for her. If she had only gone through the mockery of the veil, there would possibly be another smothering case to report.

Here let me give briefly the murder of St. Francis; this girl refused to become a prostitute, and expressed a wish to escape from this horrid den.

That was her crime, so she was tied to a bed so she could not move, and gagged, and another bed thrown over her, and a priest named Bonin, sprung like a fury first upon it, and stamped upon it with all his force. Then the nuns followed, piling upon her, not only to smother, but to bruise her; some stood up and jumped on her with their feet, others with their knees, beating the breath out of her body, and this continued until she was dead, and then her body unceremoniously thrown in a hole in the cellar, covered with lime, and sprinkled with vitrol, so that their victim would soon be beyond all recognition. This same book speaks of children being born in the convent, and after baptism, being as regularly smothered and thrown into the hole in the cellar, covered also with lime and vitrol. It speaks also of two prisoners in the dark cells in the cellar, being kept there for years, and no one dares even to speak or ask what they are there for, and the poor creatures are so frightened at a footstep, that they tell anyone that comes to speak a kind word, to go away for fear of the priests.

It speaks of private passages to the convent, known only to the priests who have access night and day. It speaks of such degrading penances, some of which are drinking the water after washing the superior's feet, eating worms, etc., and cruelty almost equal to the inquisition.

It speaks of one case of a young woman being for the sake of her money, enticed into this place, and these poor creatures helped in the deception; she was threatened, flattered and agreed to take the veil without any delay, and when once in, refused to see her father, and these poor dupes conspired with the superior, to tell such lies of her happiness to the father, that he paid the money, and they called him an old fool, behind his back when gone.

Could any man, but a papist not see through this flimsy work? And then it speaks of the age of the nuns, and says it is a rare thing to be over forty years of age; this speaks wonders; where do they go to; do they follow Saint Francis, or go to the insane asylum.

The monotonous method of saying so many false and foolish prayers, the fear of the priests, and the penance so disgusting, so degrading, together with the destroying of all womanly feeling, all the joys of youth that God gave to be used for the perfecting of the religious character; the degredation of this whole monastic system keeps the mind so on the strain, always on one dreary subject, saints versus devils. Was it true religion, it would comfort and elevate; but this is so apt to cause insanity, that it may in some measure explain their short lives.

The author of the above book, Maria Monk, it was said of her, her words were not worth taking; her statements criminating herself.

If that is the reason, let us take the evidence of one who was superior to that, and who resisted all attempts, even the process of drugging.

We now speak of Edith O'Gorman, another escaped nun.

This lady, whom we have had the pleasure of hearing lecture, had an indomitable spirit, and a great idea of right and wrong, and could not be persuaded by this Jesuitical system, that to commit the greatest sins, breaking God's commandments, would be pleasing in His sight, if only done in His name, and under a mask of hypocrisy, so her word, one would suppose, would be believed by these papists, outside of the convents, but no! they don't want proof, they are so glued to this worse than apostacy, that they oppose anything and everything without knowledge or reason, opposed to their system. There are some grand exceptions.

You must read her books to find out how she has been persecuted everywhere, especially in that country, England, who was the

greatest friend of spiritual freedom, and who will be so again, as soon as their eyes are once more opened. I can only give a sketch or two.

She confirms all Maria Monk has said, the same thing only with variations, and being in America instead of Canada.

She speaks and lifts the curtain and shows the difference between the same persons, before the public and in the presence of her slaves. We copy from one of her books, page 50.

Sister Mary Joseph, was the name given to the great light of the convent at Paterson, N. J., of which she is writing, and at which time she was an inmate. She is attending to the scholars, and has just received notice to dress the children, one Sunday morning, in their green uniforms.

Just before the time for starting, this Sister Mary Joseph rushes in, demanding to know why the red uniforms are not put on. She is reminded that she ordered the green. So this amiable lady who has the forming of the minds of the establishment, "rushed foward and violently striking or pushing me," are her own words, and adding "you lying, lazy creature, change the green for the red in five minutes or I'll break every bone in your body." etc.

The poor children were obliged to change their clothes in about five minutes, to be in time for church, causing the greatest confusion amongst themselves, and leaving everything in the wildest disorder and so keeping me until noon in restoring things to their proper order. It was unusual to hear Sister Mary Joseph speak civilly to the sisters, but what a transformation was there in her manner and countenance, when she received and conversed with her admiring guests in the parlor.

She appeared then all smiles and amiability. To the world she was a saint; a sweet, holy sister; behind the scenes she was a demon; a fierce, arbitrary virago. I will lift the curtain a little more which hides her from the world.

I was one day obliged to consult her on a matter of obediance relative to the orphans, fearing lest I should forget it, and incur the penalty of a severe penance. I left my class in the school and hastened to the community room, where I expected to find her at her post of duty, but she was not there.

I noiselessly went to her bedroom, and cautiously opened the door, fearing to disturb her should she be asleep or indisposed. She was not asleep, but entertaining a reverend father, (whose name I will not give, because he is now dead, and I have chiefly to treat with the living, who can defend themselves if I wrong them) in a manner very little in accordance with convent rules, or the ideas of a pure young girl, who judged all things charitably, and thought evil of none.

She was enraged at my intrusion, and violently pushed me through the hall, and down the stairs.

The fall was so severe that I walked lame for over a week. She was afraid I might report her conduct to the other sisters, therefore, in the evening, she called me to her room, apologized a little for throwing me down stairs, and begged of me not to mention to anyone the adventure of the afternoon.

Her excuse was that Fater D. was suddenly taken very ill while calling on business, and that she insisted upon his resting on her bed, where she could more readily minister unto him. I have given a simple fact; let the mind draw its own inferences."—Edith O'Gorman, the escaped nun, pages 50 and 51.

Edith O'Gorman's book speaks largely on the cruelty of the inmates, one to another, particularly the superior. Womanly hatred to one another seems to have a fine field for development; the system gives them a power over each other, and they cruelly use it; they learn to hate, but make no progress in the religion they left the world to obtain; in fact, there is no religion of the right kind in these places; it is all a sham from beginning to end.

No doubt the poor creatures who enter are serious, and are taught this so-called church is the only way to God, and when they find the deception that has been practiced on them, their hearts sink ; it changes their nature, and life becomes hopeless.

This lady, Edith O'Gorman, speaks of a man named Walsh ; she calls him Father Walsh, and she begins with saying: "The Roman Catholic priesthood, or hierarchy, is composed in a great part of hypocrites, but Father Walsh was certainly one of the most consummate hypocrites I ever met." Surely, this lady ought to know, being amongst them so many years : my space does not allow me to say much of any particular book, but will give a portion of the statement relating to this same Walsh, to show the danger of this lady, shut up behind stone walls, away from any help, or any earthly sympathy.

She begins by saying: "Father Walsh, after his introduction to me, placed himself in my way, often spending from one to two hours a day in my class-room.

His manner was always kind and affectionate, while he treated me with the most profound respect and marked attention.

One day, about six weeks since I first saw him, he was reviewing my class, and when the exercises were over, he handed me the book, at the same time clasped my hand, and with an inexpressible tenderness in look and tone, said: 'Sister, I love you, I love you, O God! better than my own soul, do I love you!' At these strange, passionate words, I snatched my hand from his burning clasp, and, without uttering a word, I retreated from the school-room."

This man was determined to follow this lady, and he, having access to her class-room, was continually persecuting her. She makes an appeal to the Superior, who only chides her for what she considers an honor, to be noticed by a priest. Hear ye this! an honor, and from the lips of the mother so-called of this supposed place of refuge and safety.

She resists all his appeals, and so he thinks to do, by the aid of drugs, that which is refused him any other way; so coming where she is, to the altar, pretending to pray, he, under the disguise of friendship, offers her something to cure her cold, which he means, she says, to cause her ruin; by the hand of Providence, she is prevented from taking but a small quantity, but sufficient to show the nature of the deadly drug, as also the trap laid for her. This helpless woman then appeals to a bishop, who finds all sorts of excuses for the man, but treats lightly her attempts to save her honor."—Edith O'Gorman's Convent Life, page 76.

Can you wonder at her escaping from such a place, when she sees religion is only used for a mask? We have the histories of these convents, in all lands and at all times of this so-called church, and it has beeen the policy to decoy as many women as possible, and in some cases to drive them like sheep into these dens. The priest who can persuade the largest number, under the pretence of saving their souls, is the greatest favorite, especially if they have money. In fact, the money is one of the great motive powers: they have always been on the lookout for rich widows, heiresses, or anyone with money.

Mr. Chiniquy, in his Fifty Years in the Church of Rome, speaks of an attempt of this kind, to get the money of a lady, by lurring her into a convent.

He has received a letter from the Bishop of Montreal to call at his earliest convenience, and the first question asked, is, are you not the father confessor of Mrs. Chenier? Answer, yes. I suppose you know her only child is a nun, in the Congregation convent? Answer, yes. Could you not induce her to become a nun also?

"I never thought of that, my lord, I answered, and I do not see why I should advise her to exchange her beautiful cottage, washed by the fresh and pure waters of the St. Lawrence, where she looks so happy and cheerful, for the gloomy walls of the nunnery."

"But she is still young and beautiful; she may be deceived by temptation, when she is there in that beautiful house, surrounded by all the enjoyments of her fortune," replied the bishop.

Part of his reply is, "A good, christian husband seems to me a much better remedy against the dangers than the cheerless walls of a nunnery."

"You speak just as a Protestant," said the bishop; "we remark, that though you hear the confessions of a great number of young ladies, there is not a single one of them who has ever become a nun. You seem to ignore that the vow of chastity is the shortest way to a life of holiness in this world, and happiness in the next."

"I am sorry to differ from you, your's is a modern remedy. God's old one is much better, I think; here he commends marriage. I know too well how the great majority of nuns keep their vows of chastity, to believe that the modern remedy against the temptations you mention is an improvement on the old one found and given by God," I answered.

With an angry look, the bishop replied:

"This is Protestantism, Mr. Chiniquy, this is sheer Protestantism."

"It is simply and absolutely the pure word of God. Please give me a good reason why I should advise Mrs. Chenier to enter a monastery, and I will comply with your request the very first time she comes to confess."

The bishop said, "My first reason is, the spiritual good she would receive from her vows of perpetual chastity and poverty in a nunnery.

The second reason is, that the lady is rich, and we are in need of money; we would soon possess her whole fortune, for her only child is already in the congregation convent."

"My dear bishop," I replied, "you know what I think of the first reason. After having investigated the fact, not in the Protestant

books, but from the lips of nuns themselves, and father confessors, I am fully convinced that the real virtue of purity is much better kept in the homes of our christian mothers, married sisters and female friends, than in the secret rooms, not to say prisons, where the poor nuns are enchained by the heavy fetters assumed by their vows, which the great majority curse when they cannot break them.

And for the second reason, I cannot consciously accept it. I have not consecrated myself to deprive families of their inheritance, to enrich myself, or anybody else. I know she has poor relations who need her fortune after her death."

"Do you pretend to say that your bishop is a thief?" angrily rejoined the bishop.—Fifty years in the church of Rome, page 517.

And after a few more such words, the bishop pretended to hide his feelings, and asked Mr. Chiniquy to keep the whole matter a secret, and he goes home to a friend, to find it is no secret, but using him is part of the scheme to rob this poor woman of her money. And this is only a very mild case; history is full of it; and so seldom do we find a man with the courage to refuse to do the vile work of this wholesale plundering establishment.

This widow has only one child, a daughter; no doubt she feels the loss of it very much, and has given her up at a time of life when she needs her companionship, to what she has been persuaded is a duty to God, and these wretches having the child in their poluted hands, they now wish to get the fond mother also. What for? Nothing but the purpose of fleecing the family of their money. The bishop has said, to refuse to help in this business was Protestantism, sheer Protestantism. Thank God it is. It makes one's heart bleed to find in this nineteenth century, such things done, and under the government of a Great Protestant nation.

We have scarcely begun to tell the story of these institutions, but we have not space for more, for we must say a word or so on the monasteries. And to begin, let us ask, what good are these places

to society? They are built and kept up at a great expense, and in many cases the money is taken from such ladies as we have been speaking about, or wrung from poor families who need help instead of having their poor means taken away under ecclesiastical threats.

We need not here state the pretences given for their existence, they are so numerous, and seemingly plausible. But the end does not justify the cost, or the bad effect of having armies of lazy men living on the community and having these places of assignation in our midst, contaminating society, for the moral character is worse than convents; drunkeness and other vices being added, and the plea of holiness and poverty vanishes away as soon as the curtain is lifted, and you see they conceal all the disorders of their lives under pretended hypocritical severity. The writer is a lover of facts, so let us take a peep into the past history of these establishments, and we will go back to the time of that pattern of purity, so-called, Pius V, pope in the sixteenth century, who, with his kindred allies in Europe, was making bonfires under heretics, all over the different countries, to purify the air, and if possible, to leave nothing on the surface but such pure creatures as himself, and the sweet ones belonging to his so-called church, some of which lived in these same convents and monasteries.

About this time a commission was ordered to examine these places, for the poor trodden down people of that day were, like the wounded snake, beginning to squirm.

The members of this commission were ordered to make a detailed report as to the means to be employed to arrest the disorders of the monks, and to draw up a list of the religious communities, which it was urgent to suppress, as well as that of the convents, which had preserved the spirit of their constitution in all its purity. The result of this inquiry was singular enough. The commissaries declared

that they could not find one monastery in Italy, in which the religious were not addicted to drunkeness, idleness, sodomy and all kinds of abominations.

They reported that in Austria, they had visited one hundred and twenty-two convents of men and women, and that they had counted in the monasteries of the monks, one hundred and ninety-nine prostitutes, and fifty-five young boys and girls of less than twelve years old, and in the houses of the nuns, four hundred and fourty-three domestics, who were at once the servants and the lovers of the sisterhood.

They declared that in France, the convents were the theatres of even still greater outrages, and they cited, among others, the monks of Aurillae. In fact the disorders of these monks had so passed all bounds that the syndic and consuls had complained to parliament of Charles de Senectarie, Abbot of the convent of Aurillae and lord of that city. Twenty four witnesses had deposed that the Abbot Charles, his nephew, John Belveser, called Jouchieres, the protho notary of the abbey, Anthony de Senectarie, Abbot of St. John, his niece, Maria de Senectarie, Abbes of Bois, who governed a convent of women in the same city, as well as the monks and nuns of the two houses, abandoned themselves habitually to every excess of the most horrible depravity.

They proved that several monks had as many as five or six mistresses at once, either courtezans or young girls carried oft from their parents, or women suborned or ravished from their husbands. That they had, moreover, a large number of bastards, whom they also used as their minions. They proved, moreover, that the abbot Charles de Senectarie, made sorties at the head of his monks, beat up the country to find maidens, and drove before him in open day, with blows from his cross, such as suited him, forcing them to enter his den, without the fathers and mothers being able to offer the least resistance, from fear of being assassinated by the monks.

It resulted from these depositions, that the monastery of Aurillac was secularised. This was all; the parliament having declared itself incompetent to judge the accused, being in ecclesiastical orders. L. de Cormein's, His. of popes, page 260.

If Roman Catholics were not kept so ignorant of the history of their so-called church, they would not be so angry as some of them are when spoken to about their religion; had they to go through the same experience as the people of the dark ages had, and groaned under, they would gladly accept help from any one, and had it not been for the blessings Protestantism has brought into the world, this earth would now be such a wretched place that it would be a miniture hell. Let them go to history and find out for themselves; not a perverted one, written by these evil doers, to hide the past, but written by some author whose object is not self, but love to mankind, and whose pen places before you the truth.

How would you like your daughters to be driven like sheep before your eyes, and not a man of you dare say nay, or lift a hand to save your darling girls from these wretches?

No, the so-called church had so bound them down by superstition, the man was all taken out.

What could these daughters think of such fathers?

Why, if their manhood was not gone, a dozen of them combined, could chase a hundred of such cowards; we pity these men, because the law was on the side of the monks. It was a very convenient doctrine to be under ecclesiastical orders; they could do any villany, as long as the papacy. was independent of the law, and they would like, and are trying to bring this country into the same miserable state of things, of which we have been writing; and are we not doing a great deal to encourage it?

These people can have as much land as they please, without paying taxes, to build these wretched places on, and do not Protestants even give their money as well as permit their fellow citizens to be

imposed on by this greatest of all cheats, the supposed power vested in priests.

The law of these monasteries made the monks dead to all the finer feelings of humanity, and silences the reason and conscience; they must follow a blind obedience in everything, if ever so criminal, never allowing reason or consciousness to assert its right; they have no respect for each other, but are constantly acting as spies; therefore no conversation of an elevating character takes place; they become more like mutes; are such people fit to teach the word of God? And lacking that quality of what earthly use are they? Are they burying their talents in the earth, and preparing an awful future for themselves—are they not treasuring up wrath against the day of wrath?

Luther, on his way to Rome, lost confidence in a religion that could tolerate these institutions. We give a short sketch of his experience.

"Weary with his journey, he entered a monastery, situated on the banks of the Po to refresh himself a few days. The splendor of the establishments struck him with wonder. Its yearly revenue amounting to the enormous sum of thirty-six thousand ducats, was all expended in feeding, clothing and lodging the monks. The apartments were sumptuous in the extreme, they were lined with marble, adorned with paintings and filled with rich furniture, equally luxurious and delicate was the clothing of the monks; silks and velvets mostly formed their attire, and every day they sat down at a table loaded with exquisite and skillfully cooked dishes. The monk who, in his native Germany, had inhabited a bare cell, and whose day's provision was at times, only a herring and a small piece of bread, was astonished, but said nothing. Friday came, and on Friday the church has forbidden the faithful to taste flesh.

The table of the monks groaned under the same abundance as before. As on other days, so on this there were dishes of meat.

Luther could no longer refrain. On this day, said Luther, such things may not be eaten. The pope has forbidden them.

The monks opened their eyes in astonishment on the rude German. Verily, thought they, his boldness is great. It did not spoil their appetite, but they begun to be apprehensive that the German might report their manner of life at headquarters, and they consulted together, how this danger might be obviated.

The porter, a humane man, dropped a hint to Luther of the risk he would incur, should he make a longer stay. Profiting by the friendly council, to depart hence, while health served him, he took leave with as little delay as possible of the monastery, and all in it." Rev. J. A. Wylie's His. of Protestantism, page 245, vol. 1.

We will now take Mr. Chiniquy's opinion; he says:

"As you ask me, in earnest, what are the advantages of a monastic life over a secular, in a word and social point of view, I will answer you. In the monastery, man, as the image of God, forgets his divine origin, loses his dignity, and as a christian, he loses the most holy weapons Christ has given to his disciples to fight the battle of life.

He at once and forever loses that law of self respect, and respect for others, which is one of the most powerful and legitimate barriers against vice. Yes! that great and divine law of self respect, which God himself has implanted in the heart of every man and woman who lives in a christian society, is completely destroyed in the monastery and nunnery.

The foundation of perfection in the monk and the nun is, that they must consider themselves as corpses. Does it not sweep away every idea of holiness, purity, greatness?

It is for that reason that if you study the true history, not the lying history of Monachism, you will find the details of a corruption impossible anywhere else, not even among the lowest houses of prostitution.

Read the memoirs of Scipio de Ricci, one of the most pious and intelligent bishops our church has ever had, and you will see that the monks and nuns of Italy lead the very life of the brutes in the field; read the terrible revelations of what is going on among those unfortunate men and women whom the iron hand of Monachism keeps tied in their dark dungeons.

You will hear from the very llps of the nuns, that the monks are more free with them than husbands are with their legitimate wives. You will see that everyone of those monastic insititutions is a new Sodom.

I need not tell you, for you know that their vow of poverty is a mask to help them to become rich with more rapidity than the rest of the world. Is it not under the mask of that vow that the monks of England, Scotland, France and Italy became the masters of the richest lands of those countries which the nations were forced by bloody revolutions to wrench from their grasp?"—Fifty years in the Church of Rome, pages 445-6.

"I have never seen such a love of money, of honor, of vain glory, as I have seen among the monks since I have become one of them. I have lived several years in their palatial monastery of Rome, have cultivated and enjoyed their sweet fruits in their magnificent gardens, but I was not there long without seeing the fatal error I had committed in becoming a monk.

During the many years I resided in that splendid mansion, where laziness, stupidity, filthiness, gluttony, superstition, tediousness, ignorance, pride and unmentionable immoralities, with very few exceptional cases, reigned supreme."—Fifty years in the Church of Rome, page 447.

The above is a very small part of an already subsidized account between two priests who had been monks, and of course know what they are talking about.

"In Rome there are, or were, from thirty to forty thousand monks and nuns condemned to the material interests of the vatican, to an impossible chastity to violence against nature, for which she avenges herself, by treading under her feet morality, and compelling families and the state to bear the consequences of this condition of violence in which the church has placed it.

Humanity and morality are paying the cost in Europe, of eight centuries of temporal power of the ambition of the pontificate, and from it come the blood stains that disgrace the Eternal City."—Why Priests Should Wed, page 147.

"It is not generally known that the crime of procuring abortion—a crime which our laws pronounce to be felony—is a common offense in popish nunneries. In Kings County penitentiary is a woman who has been in prison twenty years for infanticide, and who is condemned to stay there for life. That which is a crime in the state is a practice in the convents. Luther, in his 'Table Talk,' says, that in his time, a pool was cleaned out in the vicinity of a convent, and the bottom was almost litterally paved with the bones of infants."—Why Priests Should Wed, page 147.

We copy here a report in the time of Henry VIII from the commissioners of monasteries in England.

The report of the commissioners was presented to the Commons at their meeting, on the 4th of February, 1536.

"It is not our intention to dwell on the horrors that shocked the nation when the veil was lifted. The three foundations, or cardinal virtues, which these institutions had been established to exemplify, were obedience, poverty and chastity. They illustrated their obedience by raising themselves above the laws of the realm; their poverty, by filling their houses with gold and silver, and precious raiment, and their chastity, by practices which we leave other historians to describe. Nowhere was holiness so conspicuously absent, as in these holy houses. There were found in them, says one, not seven,

but more than seven hundred thousand deadly sins; alack! my heart maketh all my members to tremble, when I remember the abominations that were then tryed out; O, Lord God, what canst thou answer to the five cities, confounded with the celestial fire, when they shall allege before thee the iniquities of these religions, whom thou hast so long supported! * * * * In the dark and sharp prisons, there were found dead, so many of their brethren, that it is a wonder; some crucified with more torments than ever were heard of, and some famished to death, only for breaking their superstitious silences, or some like trifles * * * * No, truly, the monstrous lives of monks, friars, and nuns have destroyed their monasteries and churches, and not we."—Rev. J. A. Wylie's His. of Protestantism, vol. 3, page 401.

"The monks and nuns were turned adrift without any sufficient provision. Those who had been beggars before were now plunged into deeper poverty. Thefts, murders, treasons abounded, and executions were multiplied in the same proportion,

Seventy-two thousand persons are said to have perished by the hand of the executioner, in the reign of King Henry III."—Rev. J. A. Wylie's His. of Protestantism, page 401.

Well, how do you like the picture? Only as yet a grain, have we drawn from this mountain of sin, and which is, harlot-like, impudently denied and laughed at, when you confront these Catholics with these statements. I sometimes think it is the very corruption of this filthy sty that keeps it together.

Can men and women so play with religion? Are governments aware of such things in their midst? Oh, some will say, it cannot be so; it is untrue. Well, then, all history is untrue, for it is full of it.

What is the meaning of the scores of the children's skeletons found in all the ages of this church when convents have been suddenly brought to the light? And these are the people that have been

burning and outraging christians by the millions, to force them to their unrighteous creed.

Who are the heretics now? These are those that have been banishing good, honest, and religious men and women from their homes, for what? Because they must have seen they were ten times better than themselves, and therefore they hated them. And now the people ought for the love of God, to say, in the majesty of morality and truth, these things must stop—let the mask be torn away from these seeming saints, and these places open for public inspection, or, what is better, pull them down, or do as they are doing in Italy. Open them as school houses; that is the use Italians have given to these places, and in the country nearest the pope, and of which we have just given a small idea of their past use.

Oh, the groans and hellish deeds that will be brought to light when the books are opened, and these vile wretches are brought face to face with their victims, before an impartial Judge, and in whose name this vile atrocity has been done. Tremble, ye so-called priests, for the judgment draweth nigh.

Is there any other body of women in the world that could be so reduced as to assist in such work as Maria Monk says was done in the convent at Montreal in the diabolical murder of Saint Francis and then to keep it a secret from the justices of the law? And will any mother or father allow their chilcren to be taught at these schools, to be taught by teachers of this system? When Maria Monk was leaving Montreal by the steamboat, to get away from persecution, she hears two young girls speaking of herself as being anti-christ, let loose in that city; they are leaving there, because they would be contaminated to be in a place where an escaped nun was, and who they are told was anti-christ, trying to destroy the Catholic religion? Do we want our children taught by such superstitious persons? If they can mould such ideas into children, we do

not want ours or any others taught under such circumstances. These little girls did not think that they were a part of this same anti-christ.

Justin D. Fulton, D. D., says: "This church, so polluted and so vile, is reckoned by many, as one of the religious denominations. These priests, and priests as debased as vile, are called, in the United States, by so-called christians, ministers of God. The ignorance of the average professing christian in America concerning Romanism, what it was and is, surprises those who have studied the character of papal life, and the blindness of the people who ought to be better informed.

It will not do to say that this belonged to a past age. Priests, nuns and confessors are the same now that they were in the fifteenth century, all over the world. Whoever visits Paris will find a lying-in hospital attached to every nunnery. The same is to be seen in Madrid, and the principal cities of Spain, in Mexico, and in Dublin, Ireland."—Why Priests Should Wed, page 146.

And here let the writer say, this is one of his great anxieties; the indifference, or the ignorance of the people of this country, on the subject of this so-called church. It is remarkable how little the average person knows of its history, and mingling as we do in trade and social life, we are so apt to loose sight of the fact that these people are those who have hunted God's elect all over the earth, and burned them, and with scorn sent their ashes to the four corners of the earth; they are not naturally cruel, but are so under the toils of this so-called church, that if the pope was to give an order, most every man's hand would be lifted against you; remember, it is only a question of time. They are getting ready, ard calculating their forces, insinuating themselves into every trade and profession, in the private houses by the servant girls. They have an army of Jesuits prowling about in every meeting, congregation, or social gathering, and by this cursed confessional, make themselves acquainted with every man's business.

Oh, ye ministers of the Gospel, you ought to be on the alert, for the time is pressing. You would find thousands that would rally around you were you to preach to your congregations, on the subject of this great evil.

And remember these thousands and scores of thousands that have had to leave the convents and monasteries in Europe, Mexico and other places, are sent where they can get a footing, and we have perhaps more than our quota; they are also voting at our elections, and help to return men, favorable to this worse than apostacy.

My space is limited, but the few cases I have given are a specimen of the evil-doings everywhere.

And to any christian who says or thinks that this confederacy ever formed a part of the church for which Christ gave up his life, and which the apostles preached, and left their testimony, I say, such had better go to the throne of Grace and ask Jesus to open their eyes, for I believe we are committing a great sin in not warning these so-called priests and their people that we understand them, and that God has revealed them to us. And as a finish to this chapter, let me remind you, God gave you a home here, and most unmistakably protected you in your youth, and made you a Protestant nation, and if you do not value your birthright enough to take care of it, then, as we have said in another part of this work, the Philistines are in the land, and He may hand you over to their tender mercies.

"And he said unto me, It is done; I am Alpha and Omega, the beginning and the end. I will give him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Revelations XXI, 6, 7, 8.

And how does the lying to these poor creatures, in order to ruin them, by saying, if these so-called priests commit sin, it is no sin, agree with the following passages of Scripture: I John III, 8, 9, 10 and 12.

"He that committeth sin is of the devil, for the devil sinneth from the beginning.

Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. Not as Cain, who was of that wicked one, and slew his brother, and wherefore slew he him, because his own works were evil, and his brother's righteous. He that sayeth I know him, and keepeth not his commandments, is a liar, and the truth is not in him." I John II, 4.

CHAPTER XVI.

THE VIRGIN MARY AND SAINTS.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heavens above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers, upon the children, unto the third and fourth generation, of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments." Exodus XX, 4, 5, 6.

THE above is part of the law, as given by God, for the guidance of his people, both Jew and Gentile, for all ages to come. Yet at the very moment it was being written by the finger of God, the people whom he had led, by such a mighty hand, from their bondage in Egypt, were preparing to make an idol, in the shape of a golden calf, to fall down and worship, and even Aaron, the priest, assisted at the feast and the offering made to this idol, the work of men's hands.

Men in all ages, led by the spirit of evil, have shown a great tendency to idol worship.

These people had been brought out of an idolatrous nation, and knew but little, and to us, from this distance, there might seem some excuse for their falling away so soon, and yet God was so angry, that had not one man, Moses, stood between them and his wrath, he would have destroyed them all. And if God considered it so great a crime, then, what must he think of it to-day, after the light of his

truth has been spread abroad the earth, and is now being spread, at a pace unparalleled in the history of his church?

Can any one but a heathen see any difference between worshiping this golden calf and the Virgin Mary, or any of these saints so-called? What will God render to those who persistently teach such idolatry, also the continually crossing themselves before any image, be it saint or Virgin Mary, and by this act teach, and do that which Paul said would be done? See II Thessalonians II, 9 and 10. "Even him, whose coming is after the working of Satan, with all power and signs, and lying wonders, and with deceivableness of unrighteousness in them that perish."

Read the rest of the chapter, for it is speaking of the coming papacy.

God never changes, He is the same to-day, yesterday and forever, and as that is so, how came He to write the verse at the head of this chapter, if the saints and Virgin Mary are to be worshiped?

Some people object to the inspiration of the prophets, which is wrong; but they cannot do so in this case, for the above words were written by the finger of God himself, on a stone, and delivered personally to Moses, and by these commandments, He wholly repudiates the worship of saints and the Virgin Mary, or even the bowing down to them.

The doing of which He pronounces idolatry, and says, in effect, you hate Him, if you do so, and He will punish such acts, even to the third and fourth generation; in the case of children, but to the elders' death; then, as that is the case, what, but evil can come to the people or congregation that will persist in doing so? An awful curse is pronounced against the so-called priests who will continually teach such things, and by so doing they are not entering the kingdom themselves, but keeping out those that would enter.

Then, if this sort of worship does not come from God, where does it come from? Let us try and find out.

How excited this or any country would be, if the Chinese were to come and build a temple to Budda in every town, or if one was built

to the goddess Diana, Kwan Zin, the goddess of mercy, or if the Turks or Arabians were to build a mosque to Omar or to Mohammed; or again, if Hindo temples should go up, by the twos or threes, or more in each town, according to their size, we should begin to think ourselves inundated with idolatry.

And yet, what difference is there in the present state of things?

In allowing Roman churches to be erected, we are actually bringing into notice, all of the above religions, for popery is a combination of all the idolatrous religions in the world; in reality, antichrist.

In the first place, they borrow from the Chinese in their Budda, by having their priests with shaven heads, canonized saints, wax candles, penances, confessional, Lent, the rosary, purgatory, monasteries. "The Chinese sell prayers. The Catholics, indulgences, in the same way, by auction or otherwise, so that a man or woman can buy an indulgence for past sins, present, or to come, the length of time he might sin, or the quality of his crime, including murder, would depend upon how much money paid. The way these indulgences were sold has been given in another chapter.

The Egyptians were polytheists, or many god worshipers. The Roman Catholics are the same, only now they call them saints, and not gods; they carry images in their pockets, as of old. I have seen in a book store, in this year of our Lord, 1890, a case with an assortment of these idols for sale for papists.

The proprietor of the store, an American, and a Protestant by name. Surely the dollar is mighty. The writer used to visit the jail, and for several years, to speak to the prisoners, who by the bye, are almost always two thirds Catholics. On one Sunday, we were going to have the usual services, and we used to go to the cells and invite the prisoners on this occasion; I met with a dreadful disapated man, his whole appearance was bad. Vice had claimed him for a victim; he had just slept off a debauch, but said he was a good Catholic, and as usual had no fear but of the church. Is not this dreadful? And on my inviting him to come and speak about Jesus,

he, in a mysterious manner, said Jesus was nearer to him than I thought. I asked for an explanation. I could not think Jesus to be near a drunkard.

Then he pulled out of his pocket, a little brass Jesus, and held it up triumphantly.

He was at once told that that was a dead Christ, and I wanted to tell him about the living Jesus, for that was only a symbol, an idol, and of no earthly use to him, but a snare to lull him to sleep.

Oh, what a religion, that will lead men to destruction, with their eyes open ——but to return.

The worship of the Virgin Mary is taken from the goddesses before mentioned. Kwan Zin, the goddess of mercy, has a temple at Canton, China, where she is worshiped with great pomp, on the nineteenth day of the second month, which is the anniversery of her death and canonization.

And this goddess draws the Chinese and Japanese out of purgatory. This is pagan worship and belongs to the ancient mythology.

You cannot change it by calling it christian, and as far as any good it will do, it is just as effectual as the worship of the Virgin Mary. But we will go back in the history of goddesses, to Nimrod, the third descendent from Noah, see Genesis X, 8, 9, 10, who built the Ancient Babylon or Babel.

They had their popes and cardinals, only under different names.

It was at this place the wickedness of worshiping the Virgin Mary begun, in the person of Nimrod's wife, a beautiful woman, and a very devout one, but a heathen. A person may be devout, and yet be the victim of a false system.

It is said some of the Roman Catholics are very devout; this is very frequent, but it is mixed with dread; dread of some supposed power the church holds over them, and in fact, this is in a great measure, the secret of these human religions. They fear the curse of the church.

The devotion of real religion is so different; it is unmixed with fear, its votaries have passed into the rest promised to the people of God, and therefore their devotion is prompted by love, and love to a being, with whom they have a personal knowledge, which is given by the Holy Ghost, and they are in daily and hourly communion with this being. So they do not need saints and Virgins, and fast days and feast days, and symbols and shrines, festivals and ritural observances to whet the appetite. The Holy Spirit does that, and they realize in their experience, what Jesus said, blessed are they who hunger and thirst after righteousness, for they shall be filled, for unto them that have, shall be given, and they shall have more abundance.

So these human inventions to them are useless; faith in the promises of our Lord Jesus Christ, fattens the christians' souls daily.

But to return. Nimrod's wife was canonized, and they called her the queen of heaven, and worshiped her as such. Now, God says such worship is wicked, but the pope says you cannot go to heaven unless you disobey God's commandments. Never mind what God says, you attend to me. Is not this an echo of the Garden of Eden? You shall not surely die." But God in his word says, and commanded the people to stone to death, any found committing this wickedness, and he is so angry that he will not even hear a prayer in their favor. See Jeremiah VII, 18. The children gather wood, and the fathers kindle the fire and the women knead the dough to make cakes to the queen of heaven. (Do they not get their host from this?) see also Jeremiah XLIV, 19. This is a complaint made by the prophet Jeremiah, against this kind of worship, but the people then, as now, were so infatuated by what their priests (false ones then, as now,) tell them, that they would hardly listen to the prophet of God, and made the same excuses as are made to-day; therefore, the curse of God was pronounced against such evil doers. See verses 16, 17, and read more of this chapter, to fully understand.

Now if it was wicked in that day, is it not so now? The verse at the head of the chapter says, you must not bow or kneel, and why not take God's word in preference to men so corrupt as many of these so-called priests ?

Changing the name from Queen of Heaven to the Blessed Virgin Mary, or Mother of God, does not change the crime; the idol worship is the same.

How can a woman be the mother of God? She was the mother of the body in which Jesus lived when on earth, but Jesus lived as God the Son before the world was, and by Him was all things made, that were made, so He is her Creator, but this is all on a piece with her immaculate conception and the pope's infallibility.

Now, supposing you could from any source or manner prove her to be the mother of God, where do you get authority to worship her? She is surely one of the host of heaven, and in their likeness, and as such worship is forbidden.

The writer wants to fully prove his case from the Word of God, so see Deuteronomy XVII, 2 to 5, inclusive:—"If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods and worshiped them, either the sun, or moon, or any of the host of heaven, which I have not commanded, and it be told thee, and thou hast heard of it, and inquired diligently, and behold the thing is true, and the thing certain that such abomination is wrought in Israel, then shalt thou bring forth that man or that woman, and shalt stone them with stones till they die."

This shows God has set his face against any and all approaches to these idols, in any way or shape, either in worshiping, bowing, kneeling, or in any other way.

We put the question at the beginning of this inquiry: "If this worship does not come from God, then where does it come from ?"

It is certain, after reading the above verses, that it does not come from God; then we pronounce it the invention of Satan, but observed from time to time by his human Satellites.

If you were to take away this saint worship and the mass from the popish church, it would hardly have anything left; but the one is as great an abomination as the other, and yet in the face of such facts as are given above from God's Word, they not only keep on deceiving, and being deceived, but have published some of the most extraordinary books founded on human reason, or evil suggestions, to deceive the innocent and unsuspecting, who have placed themselves in their hands, and God will judge them for leading these poor people astray.

One of the most blasphemous is the glories of Mary, by Alphonsus de Lignori, an Italian.

Italy must be, as it is represented, a very dreamy land; nothing but a dreamer could produce such light, airy nothings, and pretend to add such importance to them.

The above author must have lost his head amongst the statuary of Rome and its idolatrous life; we will take a few of these thoughts from his glories of Mary.

He, speaking of the Virgin Mary, calls her, as did the heathens of Babel, "Queen of Heaven," but he improves on them, for he, having once begun, can't stop; so he adds, "of earth, of mercy, of angels, of patriarchs, of prophets, of apostles, of martyrs, of confessors, of Virgins, of saints. Mother of God, of penitents and especially of obdurate and abandoned sinners; ravisher of heart, finder of grace, hope of salvation, defense of the faithful, helper of sinners; our only advocate, our refuge, our protection, our health, our life, our hope, our soul, our heart, our mistress, our lady, our loving mother, secure salvation, redeemer of the world, Virgin of Virgins, Mother undefiled, unviolated, most pure, most chase, most amiable, most admirable, most prudent, most venerable, most powerful, most merciful, mirror of justice, seat of wisdom, cause of joy, spiritual

vessel, vessel of honor, mystical rose, tower of David, house of gold, ark of the covenant, gate of heaven, morning star, comfort of the afflicted."—Popery, the Foe of the Church, page 181.

Of course, he has exhausted himself, you say, he cannot surely have more to say. Oh, has he?

Why, we could copy twenty sheets of this fulsome nonsense, of attributing the virtues that belong to God, and to Christ, to this Lady. A few more words.

"In Mary we shall find every hope * * * In a word, we shall find in Mary, life and eternal salvation. For this reason, too, she is called the gate of heaven, by the holy church. St. Bonaventure, moreover, says that Mary is called the gate of heaven, because no one can enter heaven, if he does not pass through Mary, who is the door of it."—Popery, the Foe of the Church, page 183.

Let us wait a moment, and see what Jesus says on this subject. We must take his word, before this Italian dreamer's.

"Then, said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep, all that ever came before me, are thieves and robbers, but the sheep did not hear them; I am the door, by me if any man enter in; he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal and to kill and to destroy."—St. John, X, 7.

Now, Jesus says he is the gate, or door, and we are to enter through him.

Then what do we want of the Virgin Mary? He says, all that came before me are thieves and robbers, and they come only to kill and destroy. Jesus came to change the religions of the world, and offer something better; it was full of saints and virgins, and He tells us salvation is through Himself, and His sheep hear and believe.

So in order to kill and destroy, as he describes, this so-called church comes, bringing back the old idolatry, in the shape of Saints and Virgin Mary, to rob them of the word of God, and to put in its place, anti-christ; but also remember, his "sheep" did not hear them.

No one, who knows Christ to be his shepard, would listen to such apostate teaching; how many millions have gone to the stake rather than listen to such blasphemy?

And again, in the 16th verse, "And other sheep I have, which are not of this fold * * * * ; them also must I bring, and they shall hear my voice, and there shall be one fold, and one shepherd?"

This last, seems plain to the writer, to speak of the day when these false religions will give way, and listen to no other voice but Jesus; they will all be swept from the earth. And then, glorious time; there will be but one fold, and one shepherd.

But a little more from the Glories of Mary, taken from "Popery the Foe of the Church."

Richard, of St. Lawrence, says: "Our salvation is in the hands of Mary—Cassian absolutely affirms that the salvation of the whole world depends upon the favor and protection of Mary."—Page 190.

"Thou hast a merit that has no limits, and an entire power over all creatures. Thou art the mother of God, the mistress of the world, the queen of Heaven. Thou art the dispenser of all graces, the glory of the holy church."—Page 673.

"O, mother of my God, and my lady Mary, as a poor wounded and loathsome wretch presents himself to a great Queen, I present myself to thee, who art the Queen of Heaven and earth. From the lofty throne on which thou art seated, do not disdain, I pray Thee, to cast thine eyes upon me, a poor sinner."—Page 37.

"O, mother of God! O, queen of angels! O, hope of men! Listen to him who invokes Thee, and has recourse to Thee. Behold me to-day, prostrate at thy feet! I, a miserable slave of hell; consecrate myself to thee as thy servant, for ever, offering myself to serve and honor thee to the utmost of my power all the days of my life."—Page 153.

"Hearken! O, most holy virgin, to our prayers, and remember us. Dispense to us the gifts of thy riches, and the abundant graces with which thou art filled. All nations call the blessed; the whole

hierarchy of Heaven blesses thee, and we who are of the terrestrial hierarchy, also say to thee; Hail full of grace."—Page 329.

To offer prayers to the Virgin Mary, is only a waste of time. She does not hear them any more than any other dead woman, or has she any more power; had Christ given her any such power, he would have told us so, but his teachings show everything to the contrary, and even had she any such power, or could these petitions reach her ear, the above kind of worship would not be suited to offer to a pure being. Notice the spirit! and you will detect that low, sensual depravity, coming from a diseased mind, and only fitted to offer at a bacchanalian revelry. It does not contain the pure spirit of a heart washed and cleansed by the blood of Jesus; the true penitence is not there. He that worships me, must worship in spirit, and in truth, and that means the spirit of God must be in your prayers, and help to form them, or inspire you with the petition. Does any christian think such prayers to the Virgin Mary are by his spirit, especially since he condemns all such as are opposed to the commandments, as given in his Bible? Then where do they come from,

As I have said before, these pages could be filled from such books, and it is the only unpleasant part of writing this book, copying such absurdities, but I will give as a finale, what Mr. Fulton says about the author of this "Glories of Mary."

"Alphonsus de Lignori, patrican of Naples, bishop of St. Agatha of the Goths, and founder of the congregation of the Holy Redeemer, was canonized as a saint by Pio Nono, and is an authority in the Roman Catholic church. He declares auricular confession to be necessary for the remission of sins. The voice of the priest, who is legitimately constituted a minister, for the remission of sins, is to be heard as that of Christ himself, who said to the lame man: 'Son, be of good cheer, thy sins be forgiven thee.'

Form of Penance:—Penance is the channel through which the blood of Christ flows into the soul, and washes away the stains con-

tracted after baptism. The form of the absolution or pardon granted by the priest is this:—I absolve thee.

The priest represents the character and discharges the functions of Jesus Christ, and must be obeyed in preference to God. All are bound to obey the priest. The penitent must submit himself to the judgment of the priest, who is the vicegerent of God. Let a woman or girl in the Roman Catholic church believe this, and it is easy to be seen, how wholly she is in the power of the priest.

The education of the priest is little short of being infernal in character and purpose.

Imagine a young man desiring salvation. He is misled. He is made to believe that suffering here will save him from suffering by and by. He fasts, he sleeps on the floor, he beats himself, he wears steel pointed plates next his heart, dresses in hair cloth, and comes to imagine himself as representing Christ.

Before him come suppliants, who see in this minister of God, sitting in the tribunal of penance, a legitimate judge.

The worshiper venerates the power and person of our Lord Jesus Christ, for in the administration of this, as in that of the other sacraments, the priest represents the character and discharges the functions of Jesus Christ.

Lignori teaches, that penance remits all sin; that all are bound to obey the priest, whom they are taught to believe is the vicegerent of God, and holds the keys of heaven. Priests and penitents are bound to secrecy. Eternal life depends, they are taught, on confessing to a priest.

Open now to practical instructions for the confessor, in order that he may hear confessions properly, and see how his theology tolerates sin and favors wickedness. He teaches how to curse without sin. Swearing is made easy by Lignori. To curse the living is a mortal sin when it is formal; that is, when he who curses, intends and wishes a grievous evil to befall the one he curses; but it is no mor-

tal sin to curse the living when the curse pronounced is merely material. Swearing is then in order, in the Roman Catholic church.

Excuses for violating the Sabbath are given.

A Roman Catholic must attend mass in the morning, and may do as he choses after that.

On stealing. If small amounts are stolen, it is a venial sin: servants may be easily excused, and are as many know. Stealing to pay for masses is allowed. Lying is no lying when a mental reservation is made. He can say, 'I only made this up in my head,' since all words which proceed from the mind be said to come from the head, since the head is taken from the mind."—Why Priests Should Wed, pages 282-284.

The writer has books filled with such dangerous trash as the above; he has given this much to show the character of this canonized saint, and one that is a great authority among the Roman Catholics. You can hardly wonder at the class of victims, both men and women, you meet, and the Glories of Mary is in many cases the only book, except the catechism, the poor nuns have to feed on in their lonely cells. Whatever Roman Catholics may think of it, christians can see no other use for such blasphemous books than to be destroyed.

In the face of the words of warning that head this chapter, a scene occurred at Rome, on the 8th of December, in the year of our Lord, 1854. Pope Pius IX proclaimed to all the world that the blessed Virgin Mary was immaculate in her conception, and that there was no salvation to them that did not so believe.

This was one of those spiritual thunderbolts that has shaken the faith of thousands the people who once believed in their foolish dogmas.

We have stated this worshiping the Virgin Mary was a copy from pagan nations, beginning from the ancient Babel, and we think we have proved our statement.

Still, the Roman Catholics believe, or are told to believe in this immaculate conception.

If it is true to-day, then it must have been true from the beginning. If it is true at all, then it must have been so in the days of the apostles; but which of the apostles do we find speaking of any such thing? There is nothing in God's word to encourage such a thought, and the apostles were Bible christians.

As we have proved, popery did not come into existence until the seventh century, and then they had enough to do to get established, without bringing forth any such silly dogmas.

A few fanatical monks do begin to speak about it from the ninth to the twelfth centuries, but it is opposed by all whose opinions are looked up to. After this a Peter Lombard, of Lyons, wrote a book, which was favorable to this subject, but it was opposed by St. Thomas Aguinas, who was considered by the Roman church to be the best Theologian of the day.

Others, from time to time, adopted this view, but it was always denied by the infallible popes, and the feeling ran high; it created two parties, one for and one against, until blood begun to be shed in many of the cities of Europe. Spain got so high that they fought about it with all kinds of weapons, exhausting themselves in the strife, and yet all of the popes who are infallible, refused to sanction any such dogma. Even at the council of Trent, in the sixteenth century, the dogma was brought forward and failed, and then a monk had a dream—his name was father Leonard—that peace would never come until this dogma was believed in by the faithful.

And at last, in the century in which we live, a pope comes forward and establishes this doctrine, and he being infallible, so-called, makes all the popes of the past, who have refused this dogma, to be liars, because, how can popes differ if all were infallible?

And this is about how all the changes of the church of Rome have been brought forward, adopting the errors of the pagans at different periods.

But the church of Rome cannot do anything like any one else; they must have a dream, a miracle, or some great pretended spiritual show, to bring forward any new doctrine.

Father Chiniquy gives a good description of the ceremony at St. Peter's church of Rome, on the day this dogma was established. For the benefit of our readers, we copy this farce.

"*The immaculate conception of the Virgin Mary.*—

The 8th of December, 1854, pope Pius IX was sitting on his throne, a triple crown of gold and diamonds was on his head, silk and damask, red and white vestments on his shoulders; five hundred mitred prelates were surrounding him, and more than fifty thousand people were at his feet, in the incomparable St. Peter's church of Rome.

After a few minutes of the most solemn silence, a cardinal, dressed with his purple robe, left his seat, and gravely walked towards the pope, kneeled before him, and humbly prostrating himself at his feet, said,

'Holy Father, tell us if we can believe and teach, that the Mother of God, the Holy Virgin Mary, was immaculate in her conception.'

The Supreme Pontiff answered, 'I do not know; let us ask the light of the Holy Ghost.

The cardinal withdrew; the pope and numberless multitude fell on their knees, and the harmonious choir sang *Veni Creator Spiritus*.

The last note of the sacred hymn had hardly rolled under the vaults of the temple, when the same cardinal left his place, and again advanced towards the throne of the pontiff, prostrated himself at his feet and said,

'Holy Father, tell us if the Holy Mother of God, the blessed Virgin Mary, was immaculate in her conception.'

The pope again answered, 'I do not know; let us ask the light of the Holy Ghost.'

And again the *Veni Creator Spiritus* was sung. The most solemn silence had a second time succeeded to the melodious song, when

again the eyes of the multitude were following the grave steps of the purple robed cardinal. advancing for the third time, to the throne of the successor of St. Peter to ask again,

'Holy Father, tell us, if we can believe that the blessed Virgin Mary, the Mother of God, was immaculate.'

The pope, as if he had just received a direct communication from God, answered with a solemn voice,

'Yes!! we must believe that the blessed Virgin Mary, the Mother of God, was immaculate in her conception * * * * there is no salvation to those who do not believe this dogma!!'

And with a loud voice, the pope intoned the Te Deum; the bells of the three hundred churches of Rome rang; the cannons of the citadel were fired!

The last act of the most ridiculous, and sacreligious comedy the world has ever seen was over; the doors of heaven were forever shut against those who would refuse to believe the anti-scriptural doctrine, that there is a daughter of Eve who has not inherited the sinful nature of Adam, to whom the Lord said in his justice,

'Dust thou art, and unto dust shall thou return;' and of the children of whom the God of truth has said,

'There is none righteous; no, not one; they have all sinned.'"
—Fifty Years in the Church of Rome, page 570.

It makes one wonder at the patience of God, in allowing such theatrical shows, and done in the name of the Holy Ghost. Any one knowing the workings of this body of cardinals, with the pope at their head, can not for a moment doubt, this was all arranged before hand. The cardinal that asked the question knew what the answer would be, and understood all about this by play, and the most blasphemous part of this shameful business is to pretend to ask God to make himself a liar, to encourage, in 1854, that which he repudiates before Christ, 1491, the date he deliveres the law to Moses, and also Christ's and the apostles' teaching.

Does any one, that knows anything about prayer to God, either in public or private, think a word or a sound went beyond the building?

To pray effectually it must be done in the spirit and truth; did the Holy Ghost dictate one word of that so-called prayer, and did he give the answer, such as the pope proclaimed, amid ringing of bells, and by such answer, which if given, would destroy the law and prophets? Is not all this doing in effect, the same, or worse than was done by Ananias and Sapphria, whom Peter their pretended pope, pronounces those awful words against in Acts V, part of the third and fourth verses?

"But Peter said, Ananias, why hath Satan filled thine heart, to lie to the Holy Ghost. Thou hath not lied unto men, but unto God" And there we leave it. After saying that this whole scene is breaking another of God's commandments given in Exodus XX, 7th verse. 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain."

We will give one more specimen of how these Bible haters use the word of God.

"Bonaventure, a Roman saint (worshipped annually July 14th, see Catholic Almanac) has, actually gone over most of the Psalms of David, striking out the words Lord, God, etc, and inserting Blessed Virgin, Our Lady, Holy Mother, etc. Psalm CX—"The Lord said unto Our Lady, sit thou on my right hand." Psalm XXV—"Unto thee Blessed Virgin, do I lift up my soul." Psalm XXXI—"In thee O Lady, do I put my trust."

Pope Pius IX, who considered the dogma of the immaculate conception the glory of his reign, in his Encyclical of November 1, 1870, condemning the usurpers of the states of the church, addressed to all devout Catholics, this earnest exortation, "Going altogether to the foot of the throne of grace and mercy, let us engage the intercession of the Immaculate Virgin Mary, Mother of God."—Popery the Foe of the Church, page 187.

We have given a short description of the fulsome language employed by this Roman church on the subject of the Virgin Mary.

We will now say a few words on the saints, and the question will no doubt be asked; What constitutes a saint?

We do not deny the fact of the Virgin Mary being a saint, but one after God's pattern.

We know and respect her as the mother of Jesus, and there it ends.

There has been, no doubt, thousands up to her standard, since her day; there are in existance thousands to-day. And as the Gospel increaseth over the world, so do the number of saints increase.

To be a saint, is to be a child of God, one that knows his sins forgiven, one who has repented of his past life, and is now walking with God, living for him, in him, with him, and can say truly, I know that my redeemer liveth.

This is a saint, and one of God's making. We copy from his word, Revelation XIV, 12:—"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus!" Also the same VII, 14:—"These are they which came out of great tribulation, and have washed their robes in the blood of the lamb."

All God's children have tribulations, which come to them after they are born into the Kingdom, or as Jesus says, being born again, for they are all purified as by fire; the fire of the spirit; but all they suffer is of God's appointing; there is no such thing to them as voluntary penance?

These Roman pagans, most of them, are not aware that those millions of martyrs, burned or otherwise tortured and slain, and in the name of heretics, are the saints of God, and after his will, and all this wickedness done by them, the Romanists, was done against God's saints.

Now then, let us contrast the Roman Catholic saints with the above.

In our remarks on the Virgin and the commencement of saints, we have gone back to Nimrod; we will go further back, and quote Cain and Abel, the latter was a saint, and I think this is a parallel case, showing the Protestant and Catholic; their hatred to the former, originates partly, as it did in Cain, from jealously. See I John III, 12. Not as Cain, who was of that wicked one, and slew his brother; and wherefore slew he him because his own works were evil, and his brother's righteous.

We have said before, their saints are only a copy from earlier human religions, and their history shows their saints to be made of different materials from those that belong to God. Many are imaginary characters, never had any existence but in the brain of their inventors; some have been the vilest creatures, murderers, thieves, and the worst of men and women, but have had money or interest to pay for their canonization, which ceremony is in itself perfectly useless, as well as wicked; as if God, after having sent his son as a pattern, would accept others of a spurious make.

Then again, they have been made saints simply because they have written in favor of Catholicism; perhaps brought forward some such useless writings as are found in the Glories of Mary.

Lignori, its author, was made a saint, and he has done more to corrupt this church and monastic society, than perhaps anyone else. He teaches that penance remits all sins; that all are bound to obey the priest, whom they are taught to believe is the vicegerent of God, and holds the keys of Heaven. Priests and penitents are bound to secrecy; eternal life depends, they are taught, in confessing to a priest. And see how his theology tolerates sin, and favors wickedness. He teaches how to curse without sin. Excuses for violating the Sabbath are given.

"A Roman Catholic must attend mass in the morning, and may do as he chooses after that.—Why Priests Should Wed, page 283.

On stealing:—If small amounts are stolen, it is a venial sin. Servants may be easily excused who steal from their masters. They are excused as many know. Stealing to pay for masses is allowed. Lying is no lying when a mental reservation is made."—Why Priests Should Wed, page 284.

And they say a man teaching such impious lies is a saint. We think a prison is the only place for such a man. Now, let us take one of another kind.

"The Jesuits of France had determined to kill the king, Henry III, sixteenth century, he having been excommunicated by the pope.

So Jacques Clement was recommended to them as a man endowed with a savage energy, an ardent and unquiet mind, an ill regulated imagination of infamous morals, and possessing all the necessary qualities to insure the success of this difficult enterprise.

He was recommended to Madame Montpensier, and they begged her to try the power of her charms over the young dominican.

That same night, this Messalina sent for Jacques Clement to her palace, prostituted herself to him, and determined him to kill the king.

The Jesuits did not remain behind the duchess, and seconded her so marvelously, by promising the Jacobin, in the name of the pope, to create him a cardinal if he succeeded, or to place him among the saints if he perished."

"He obtained letters for Henry III, and a poisoned knife. Clement left Paris on the 31st of July, 1589, and went toward the Royal camp, and after some difficulty, gained an audience with the king privately. A few minutes afterwards the king called for aid, crying out, he was assinated, and whilst his guards were running in at his cry, he drew out the knife which Clement had plunged into his belly, and struck him with it in the face. The monk was killed on the spot by the guards."—De Cormein, His. of Popes, vol. 2, page 266.

"The clergy of Notre Dame even decided to raise a marble statue to the assasin.

'Finally,' says the Abbot of Louquerne, 'the Sorbonne decreed that his canonization should be solicited at Rome, and the request was at once addressed to the sovereign pontiff."—De Cormein's His. of Popes, vol. II, page 267.

So this assassin's work makes a man a saint. When popery was running at high steam pressure, saints were so numerous that every body had a patron saint; all they had to do was to select one, and lo, there he was! at least, they thought so. Something like this is Saint Bridget, who is said to have flourished in the beginning of the sixth century, in Ireland. Her qualifications are stated to be beauty and the founding of a monastery in Kildare, and teaching young girls—we should hope not after the pattern of Maria Monk.

But she was no doubt imaginary, as far as Catholocism is concerned, for she must have founded this monastery at least one hundred years before popery existed; but at this early date monasteries were sometimes built independent of any organization.

Then comes St. Patrick? The patron saint of Ireland! This is surely a myth, as far as popery is concerned. In the first place he was a Scotchman, in the fourth century, three hundred years before the establishment of popery, and if he took any religion to Ireland, it must have been christianity, and not popery. Still, the Irishmen cling to him. Most of the other nations have done away with their saints, or are doing away with them, but the priests keep the Irish up to the mark, and they trudge along in the mud and rain on the 17th of March, while the well fed priest rides in his carriage, to do honor to St. Patrick, and then when it is all over, just ask any one of them who St. Patrick was, and how he came to be a saint. Well, you do not get much information.

We have asked plenty of them, and to no purpose. The conversation might be something after this.

Question.—"Well Pat, a bad day for marching?"

Answer.—"Oh, sure and it is."

Question.—"Who was St. Patrick, Pat?"

Answer.—"What a quistion to ask for an intilligent man like you."

Question.—"But I want to know, Pat, who he was and where he was born."

Answer.—"Oh, sure, and you know as well as I do. What a quistion to ask."

Question.—Well, perhaps I do know, as well as you, but still I want to know something more."

Answer.—"Ah, don't be after bothering me, more shame for you, if you don't know who St. Patrick was."

Question.—"Well, I plead ignorance, and want you to give me some information."

Answer.—"Ah, bad cess to you, everybody knows who St. Patrick was, and so don't be after bothering me."

And that is about all you can get, and I presume all any of them know, and with such people, priests can do anything they please.

These pages could be filled with saints after the above character, but that is not the object; we wish to show the kind of life these people lived, who could so easily manufacture saints.

At the time the Roman church begun to make saints, it was found necessary to add miracles, and the two together forged the chains of superstition on the people, so men and women were reduced to worse than southern slavery.

There is nothing new in miracle working, for in East India, they had all sorts of lying miracles; friars spending their days in preaching and miracle making; begging shrines, and sacred places were very plentiful there, but we give one or two of the pope's miracles.

"Pope Alexander II, eleventh century. Leo and Desiderius represent Alexander as a pope of great sanctity, and endowed with the gift of miracles. He freed, they add, from the spirit of evil, a monk of Monte Cassino, and one day a lame woman, having drunk some drops of water, in which he had washed his hands, was miraculously cured."—L. M. De Cormein's His. of Popes, vol. I, page 363.

"Sylvester II, also eleventh century, it is said of him, he dealt in a different kind of miracle. I give them as reported; it shows to what a miserable state society had been reduced by these saints and miracles.

After his death, however, the accusation of magic was renewed against him; some chroniclers gravely affirm that Sylvester brought from Seville with him, an abominable book, containing cabalistic formularies, with which he forced Lucifer to obey him, and the spirit of darkness, promised the pontiff to guarantee him against death, until the day in which he should celebrate mass in the church of Jerusalem.

Sylvester, they add, hoped to live forever, because he had formed the resolution never to make a pilgrimage to the Holy Land, and continued to abandon himself to the most condemnable witchcraft of all kinds, but he soon found that the promises of the devil are always fallacious, and perfidious.

One day, when the holy father was celebrating divine service in the church of the holy cross, called also the church of Jerusalem, the devil suddenly appeared to him on the altar, and seizing the golden figure of Christ, which decorated the chapel, struck him so violent a blow with it, that he died in a few hours."—De Cormein's His. of Popes, vol. I, page 322.

"Six centuries and a half had flown by since the death of this pope, when the church of the Lateran was reconstructed. His coffin which was of marble, was opened, and the body was found clothed

in pontifical robes; the tira upon his head, and the arms crossed; Sylvester appeared to be still living, and spread around an odorous perfume, but as soon as a ray of light struck him, an infernal flame escaped from his body, and all was reduced to ashes. There remained nothing but a cross of silver, and the pastoral ring."—De Cormein's His. of Popes, vol. I, page 322.

The above is given as found in history; it shows the kind of tales that could then be circulated and no doubt, believed in, at least by many.

The reader will gather the state of the times from these and the following, remembering this was a very flourishing time for saints, and that the outward appearance of the country was most holy. Crosses everywhere, images of saints plentiful. Outward observances numerous, but true religion, were was it? Ah, where was it? Let us copy a little more, to show the fruits of this most holy, holy, so-called church.

"Otho, recollecting that the Emperor, his father, had never been able to tame the Romans but through terror, determined to follow the same example; and in accordance with the advice of the holy father, he prepared at the vatican a sumptuous entertainment to which he invited the grandees of Rome, the magistrates, and the deputies of the neighboring cities. Otho at first labored to inspire his guests with joy. Perfumed wines were poured out in profusion, exquisite dishes succeeded each other without interruption on the table, and the brighest gaiety shone on every face. Then, upon a signal from the prince, a troop of soldiers suddenly entered the festive hall, with their drawn swords in their hands, and three guards placed themselves behind each guest. A spectacle so strange filled their hearts with fear, and the dread increased when an officer of the palace displayed a long list, called out in a loud voice, the unfortunate men, who were destined for the executioner. Sixty victims were led from the banquet hall and pitilessly massacred.

During this butchery, Otho and the pope preserved the same amenity in their words and gestures. They pledged their guests in the best wines, and pointed out to them the most delicious dishes. But the frightful image of death was before all eyes, and their faces remained icy with terror. At length the horrible banquet was concluded."—De Cormenin His. of Popes, vol. 1, page 308.

Some of the American people have but little idea of the methods the popes used in the good days of saints to promote holiness, and this is the fruit of giving the pope an army.

These soldiers had been blest, by this most holy pope, and is this work pleasing in the sight of God?

We do not read in history any cruelty so refined and thoroughly heartless, as proceeds from the suggestions of the different popes. Is this the fruits of having so many saints around, or other kind of spirit? The reader can decide. Will now try and finish this picture by showing what a delightful set of men the priests were in those days, and we will take the the testimony from the mouth of the pope himself.

"Domnus II, pope in the tenth century was giving an angry lecture to his clergy and he finishes by saying: 'I do not see among you but bigamists, concubine keepers, seditious persons, prejurers, apostates, usurers, sodomites and drunkards. Your children are all bastards, and your depravity is the cause of the ruin of my people.

How can I punish a layman for the crime of adultery, perjury or robbery, when I am compelled to tolerate ignorance and depravity among my ecclesiastics? You do not even know the creed of the Apostles, but to make up for it, you understand perfectly, what usuary, prostitution and —— can produce.' These quotations give but a feeble idea of the frightful disorders, and inconceivable degradation of the clergy of the tenth century."—L. M. de Cormein's His. of Popes, vol. 1, page 307.

This pope was elected in A. D. 984, and disappears in the same year from history. Another was elected same year; this has been the fate of all popes that have objected to the disorders of the clergy.

The writer is disgusted with the doings of such infallible saints, but duty urges and we give one more.

This is John XII, same century. "One of his concubines, Stephenetta, died before our very eyes, in the palace of Lateran, giving birth to a son, whom she declared was the pontiff's. The sacred residence of the popes had become under the reign of John, a frightful brothel, the refuge of prostitutes. Neither Roman or strange females dare any longer to visit the churches, for this monster caused wives, widows and virgins to be carried off from the very steps of the alter. Rich dresses or tattered rags, beauty or homeliness, all alike are used to gratify his debaucheries."—L. M. de Cormein's His. of Popes, vol. 1, page 294.

CHAPTER XVII.

CLOSING REMARKS.

WE promised in the first chapter to prove several things before we completed our book. The first of which was to show that popery was not christianity, and we believe we have kept our word.

As far as possessing christians are concerned, they need no proof!

The whole system of Catholicism is so at variance with the spiritual life and worship, as laid down by Jesus Christ and the Apostles, and revealed by the Holy Ghost, that it is impossible for a soul that has been born again, not to see at a glance, the counterfeit.

But there are many who have not this necessary spiritual vision, and can be easily deceived. The votaries to Catholicism are of that number; to such we would say, before you risk your soul's salvation, come out from being lead by what men say to you, altogether, and see what God says.

Compare the two systems; go direct to Jesus; he is your mediator with the Father, you want no other, and remember this is a duty you owe to God, and to yourself, and failing in which, you may make a shipwreck of your soul.

We only ask you to try, do not fear what man may do unto you, they have no power but brute force; do as Jesus tells you in Matthew X, 28. "And fear not them which kill the body, but are not able to

kill the soul, but rather fear him which is able to destroy both soul and body in hell."

And we also say, that as we have shown all the ceremonies, now and always performed by the Roman church, were in existence and practiced by the pagan nations, commencing from the time of the ancient Babel, and also, that the world was almost full of this abomination, at the advent of our Savior, including the idolatry of serving the queen of Heaven. And also as Jesus came to do away with all things, and to make all things new; you are periling your future if you neglect to ascertain in an intelligent way, whether you are on the right road or not.

We do not fear God's word to be able to stand any test you may give it; and remember, we have no interest in this matter, but our anxiety for your good; beyond this, we shall not loose or gain anything. And also find if everything is true that this church claims. If they are only wrong in one thing that will lead you to investigate more. See first, if they begun as a church at the time they say they did.

And as they claim to be the successors of the Apostles, and as we prove they did not come into existence for over 500 years after they were all dead, find out by what species of legerdemain they connected themselves with them.

And we have proved the Apostles to be Bible Christians, and that Roman Catholics have waged war on the Bible from their commencement, and also that the Bible condemns every action of their worship and teaching.

This is an immense challenge, but we do not fear the result. Just find out for yourself if worshiping the Virgin Mary is a commandment of God, or an insult and abomination to him. Before you worship anything, you ought to know whether it is right or not. Prove if God gave them the power to grant absolution, when the Bible teaches, no one can forgive sins but God.

And we have made the fearless statement that Peter was never a pope, and we refer you to the second as well as the third chapter for our reasons. Now, if that is true, then what false statements they have been, and are still making. The writer would not fear to stake his existance, that Peter has had no more to do with Catholicism than he has, and that is but little. Then, if these things are false, which is the only claim they have to christianity, in what manner can you have any confidence in their statements? Do you believe Jesus built his church on Peter, or on himself, or do you believe in the many fables manufactured in the first place by the Gentiles, or heathen nations, and afterwards copied by them?

If this so-called church belonged to Jesus, and the pope, cardinals and priests were his representatives, then they would be like him, meek, gentle, kind, loving, forgiving, patient, striving against sin, and going about like him, doing good, and that means something more than temporal good, although it includes the latter, but every act of Jesus' life was a means to an end, namely, the regeneration of the man, infusing a new existence into the soul, tearing out even the roots of depravity from the heart, dragging men from a vile existence, and restoring them to their original likeness of God.

Has popery done this? We ask the question. We are the masters of the inquisition to-day, and call forth the actions of these men to prove their standing.

We have not published a hundredth part of the actions of these popes, cardinals, etc., and yet we have shown enough to prove them to be just the opposite to what the representatives of Jesus would be, and are.

We will put this question. Just suppose for a moment, that Protestants were wrong; what then ought to have been the actions of Roman Catholics? To put them right, we say they ought to have loved and fed and housed them, showing that mercy that they are looking for, for themselves; to have forgiven, if they had been injured,

because it says, "unless you forgive your enemies, neither will your father in Heaven forgive you."

Well, has this been their method? No, no! They hated these men, not because they were enemies, but because the devil put hatred within them, and instead of doing them good; they, like fiends as they were, tore them, like wild beasts, to pieces, and worse than the brutes, they did not aim at the vital parts, but used means to prolong the hours of dreadful cruelty. Does this prove them to be the vicegerents of Christ?

God did not appoint a vicegerent; this belongs to the fables.

Had he wanted one, would he have selected the most vicious, cruel, unforgiving and relentless dispositions, as well as the most avaricious, sensual, diabolical creatures?

The Apostle Paul says the works of the flesh are these:—Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envy, murder, drunkenness, revellings and such like, and then he says, the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. The former spirit the popes and cardinals had, and the latter, the Protestants, and that is why they hated and hunted them to death.

Jesus left us his peace, but these men have been the promoters of wars, poverty, superstition, the destroyers of the happiness of the world, they promote confusion, infidelity, witchcraft, they are lying miracle makers, and all the list of evils that can be named, are due to them. Then did God appoint them, or was it some one else? A great deal of the evil of past history is unknown, and even discredited by numbers in and out of the Roman church, and the reason is, they have not read or studied the history of their doings.

People have no idea how these things have been and are brought about; their one grand weapon is first, to create a dangerous mob, fanatical and superstitious; this mob must be so held by this so-called church in chains, to their interests, believing that no matter how they

live, their priests can insure them eternal life. Now this is even far more wicked than burning God's people to death as heretics, for these are safe. They go and join the grand army of martyrs, but this poor mob is led on in sin to the brink of the grave, and then plunged in to meet their victims, before a judge that cannot be deceived.

These popes, kings and emperors could not at any time have carried their point without this dangerous element, the mob! They were urged on by these priests, with drink and money, also the above false promises; this was their strength, to do all this evil. And do not say the mob are used because they are accidentally at hand, that is not so; they are the creation, of this organization, the fruits of the schools of this church, and are taught, insidiously, to intimidate, so as to create a reign of terror.

We did intend to write a chapter on the separate schools, but we have spoken of them, in more places than one, and you have some of our thoughts on this theme, but bear in mind what has been already said, these separate schools are raising an army to bring you in the tender clutches of this remorseless hierarchy.

The educating of all children to Protestantism, is of incalculable importance. It ought to take the precedence of everything. It is evident the children are the Catholic weapon, and ought to be wrested from their hands; other nations have done so, and so must this—if we would keep the power of the country in our own hands and not become the slave of this Italian man of sin, sitting at Rome!

We want to live in peace. It is not well to have a class of people growing up with us, hating us, and to have the children of the country, perhaps born of foreign parents, taught by a designing class, to look on us as enemies.

This is not the true principles of the constitution; the people banded together for their mutual good. They left the shores, were bigotry reigned, and washed their hands of oppression, as they fondly hoped, forever.

And now we find this monster has followed us and is trying to sow the same seed of dissension, which blasted the countries, our forefathers left. This, then, is the reward for the kindness of offering a home to the sons of oppression, that the same evil should be grafted on the rising generation and nothing but a bloody war can rid the country, and cleanse the atmosphere once more.

I make these statements on the ground of the truth of this book. If this book is true, then I am right. If not true, I will willingly take it all back, and make an apology.

Do not some of these Jesuits occupy the pulpits, in these various denominations that are making the attacks on the divinity of Christ? This is a new method of destroying the truth of the Bible.

Absolution, in this so-called church, increases crime; it makes criminals; there are more crimes committed under this system than any other.

All that read and study history, know this pope to be anti-christ; then why are not all children taught the history of this church, while their minds are fresh, and capable of good impressions. If the Catholics are so holy as they say, they ought not to object to the reading of their history; do this, and in thirty or forty years, the country will be as pure as it was at starting; and let us do this, instead of being drawn into the snare of fighting the pope's battles against Italy, etc. He wants some one to revenge him or Italy, but let him get some one else—don't let the American republic do anything to again enslave these poor down trodden people. At the time this was written, there was danger of a misunderstanding with Italy and this country on the *assassination* question or of killing the prisoners in New Orlean's jail.

Would some of these kings of Europe have been so content and rest so quiet, under the trickery of the popes, had they believed in the religion? No! But it gave them power, by keeping all men slaves.

The whole history of this so-called church is a large catalogue of crimes. The forms of penances keep the people from reading and thinking.

Contrast them with the Protestants, who have had the power for at least the last century, in England and America, and could have crushed them, if they had felt disposed. Instead of which they have fostered them in their midst, and out of mistaken kindness, have removed one by one, the just laws that have held them in check, and even to-day, when we see their object is to enslave us by their cursed system, we do not rise as they would do, and drive all before them, and massacre young and old, but are trying by persuation and kindness, to bring them over, but oh! I fear it is love thrown away.

Had the people of God been left to themselves with their Bible, through the ages made dark by this false religion, what a different state of things should we see now.

The millions upon millions of martyrs destroyed for their faith, would have been the means of spreading the Gospel over the earth, and saving it in a great measure from the degrading infidelity of to-day. This so-called church, is chargeable with much, if not all of the unbelief we find in our midst.

And now, my friends, the public, I want you to be serious for a little while as we review these things, and just believe this book is written with an honest purpose, and that like Othello, there is nothing extenuate nor aught set down in malice.

In fact, as before stated, there is not a man living, could write a twentieth part of the facts of this case; we have only attempted to show sufficient to prove the character of this dangerous organization, and if what has been said is true, can any one outside of an insane asylum think God ever sent such a religion to make his people unhappy, that he ever sent his son to die on a scaffold, simply to leave the world to the mercy of such brutes, as this Roman Catholic church, has proved itself to be, do you, reader, think this came from God?

Secular history, for the first few centuries, gives us very little to build a firm foundation on, and of course to take the history of this so-called church, would be like taking the testimony of a criminal, in his own defense; our greatest anchor is the word of God, and that says, such a power would come, and its greatest characteristics would be cruelty, avarice, and all the blighting influences that the world has so keenly felt.

Well as told in prophecy, it did come, and it proved itself to be the child of its father, and the earth has groaned under its cankerous withering hand, and is still groaning.

The prophecy said it would be called, among other things, "mystery." Is it not, and has it not been surrounded in mystery; does it not interfere in everything, without showing its hand? We know more about it in America, at present through our elections, and the corruption of society, but in that it keeps as much as possible out of sight. We are only in the first act, we shall understand it better some day.

Remove this cause, and you would find at once a falling away of a certain class of politicians; they do not work without money, and there is no one so interested in politics as this so-called church, for by putting their own people into office, they get a finger into everything, without appearing to do so; we cannot vouch for the truth, but it is said, they have an interest in the employment of the City laborers, to do even the street cleaning, and make money out of that, to the exclusion of the Protestant, coming pretty close home. Is not all their system wrapped up in mystery, the confessional, the nunnery, the mass, and even to the preaching, in a dead language?

And these things are brought about by the supposed unobtrusive Jesuits, who are often changing their tactics, and are living amongst us. If you will only notice, the same remarks are made by unbelievers, at the same time, whether they belong to the Popish Church or not, and they do not seem to know from whence the thoughts come, or see the hand that brings it.

A new weapon of this kind has started recently; it may not appear of any consequence to the casual thinker, but the writer thinks there is more in it than appears on the surface.

It is simply this. They say, "oh, your Evangelical churches, are all drifting towards the Roman church, they copy them in their music, and often in their services." This has a deep significance, it shows the wish is farther to the thought, it shows they are at work in and out of the churches.

Our answer to this is, the congregations do not select the services, or music, they only patiently endure. It is in some measure brought about, by the paid singers; there ought to be music enough in Christ's church, without having to copy from others. Pastors ought to jealously guard against this.

And now we refer you to chapter VI, America and the Puritan. The thought expressed there, is, we believe, true, that God protected the early settlers when they were not able to protect themselves. Had England been at that date, a Catholic country, we should have been lost in the midnight darkness, as was France and Spain.

The Puritans would not have come here, it was liberty of conscience that brought them under the direction of God himself.

He saved this country from a degradation worse than southern slavery. He put into the hand of this people, the book that taught them what their Father in Heaven required, namely, to worship Him, in spirit and in truth, and not to give way to any false idolatrous worship; have we kept our contract with Him?

He gave the country every opportunity, both in spiritual and temporal good, He gave time to establish schools, and directed the early settlers how to teach His young children the true principles of christianity, and having begun so well, we should have continued, had not the arch enemy, sent his Jesuits here, to corrupt society. That was our day of visitation. We ought not for any cause whatever, to have allowed him to take such power in his hands, and what have we gained by it?

We have allowed an enemy to grow up amongst us, one that would cripple us, were we seriously engaged in war, and under the pretence of help, would suddenly leap into power as they have done always, everywhere. War is their food! To breed strife belongs to the kingdom of darkness, and it is a wonder we have been kept in peace as long as we have.

Wars and rumors of wars are beginning, and unless the Lord prevents it, our enemy now feeling stronger, will quietly bring us into trouble, and then we shall see a different state of things to the present; persecution of the christians will begin.

If we wait a score more years, with all these seperate schools without a Bible, and God's book also kept out of the schools we have under our control, infidelity will be rampant the same as it has always been in Roman Catholic countries, and another army of internal enemies added to the force.

And after giving His book a secondary place in the country, how can we look up to Him for advice and assistance?

Wars are not always gained by the strongest power. It is not by might, but by my spirit, saith the Lord. The people of this country are beginning to see danger ahead, and are talking about it very seriously.

Now then, is the time, if ever, to stop it; shiploads of these people are coming over, and who furnish the money; what has induced this sudden immigration? If it was of the better class it would be all right, but we fear trouble is brewing, of which we have no idea. And now I have given you my thoughts and should be very glad to find I am not a true prophet, but let us not forget, God stands up for those who are faithful to him.

This is certainly the most vital question of the day; we have seen the nominations made, and large conventions held all over the country, for the coming fall elections; we must know that all of these thousands of dollars that have been spent for politicians, railroad fare, hotel bills, the press, etc., etc., comes from somewhere. It

would pay to just notice how many men have been brought forward independent of and including those nominated, that are favorable to this so-called church; by so doing it might open our eyes, and also to find if both parties have not at times opened their arms to receive these Roman candidates. And what think you of the German Catholic's congress held in Buffalo; what is meant by the fresh pledge demanded, to never cease to courageously sustain the Holy Father, and in accordance with his intentions and admonitions, and to strive with all legal and legetimate means to regain the freedom due to the successor of St. Peter?

What do we care about the freedom of this man of sin? Is this (as it is proposed) to be made the battle field during the coming World's Fair of this Roman church? They say political circumstances have prevented this being done in Europe.

The fact is there is no country in Europe will allow the strife to be carried on there, and shall we show to the people of Europe that the republic can be imposed on to an extent that they cannot, and what would be the object of his gaining back his temporal power, to have a large standing army to awe us with others into his tender arms? If we allow this, then the next thing will be to elect an American pope, and allow him to live here, and then our felicity or degradation will be complete.

And now in a lecture heard one night this week, in this city, on the religious state of Ireland, and by a perfect gentlemen, an Irishman, he said among a great many other things, how one party he met in Ireland, who was afterwards converted to Christ's religion, said his mother taught him four cardinal virtues, and she seemed to think when this duty was done her responsibility was over. The first was to "beware of a mad dog," the next, to "shun a Protestant," then, to "fear a kick from a horse," and also to "fear the horns of a cow." How can we live in peace when such hatred is fostered from the cradle? And once more, what do you think of the absurdity of

this Holy Coat, on exhibition in the Cathedral at Treves? Would it not be a nice addition to our World's Fair, to show our spiritual and intellectual freedom? Mystery! Mystery!! How long will this world be imposed on by such unworthy acts.

It is part of history that this Holy Coat was exhibited at Treves in 1844, and drew over a million of pilgrims to this oldest of cities, and brought an untold amount of wealth to its treasury. Aye! there's the rub! Money! Money!! Get Money!!! Honestly if you can, but get Money.

October, 1891.

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